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OF THE

# HINDUSTANI MANUSCRIPTS

IN THE

# LIBRARY OF THE INDIA OFFICE

BY THE LATE

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Professor Blumhardt's indisposition during the period (1921–2) when this catalogue was passing through the press devolved upon the Assistant Librarian, Mr. C. A. Storey, a considerable share in the task of proof-revision; and his death in December, 1922, left also the task of completing and correcting the index which he had supplied. The work was finished in 1923. The subsequent delay in the publication of the catalogue has been due to matters connected with the type, paper, and printing.

The sources of the MSS., comprising both donations and purchases, reach back to early periods in the history of the Library. Appended here is a list of the donors and the chief common designations, with some particulars of date and manner of acquisition.

The oldest of the dated MSS. are Nos. 1 (A.H. 1016 = A.D. 1607) and 2 (A.H. 1078 = A.D. 1667). Nos. 35, 92, 103, 110, 141, and 146 may be noticed as containing miniatures. Among the copies of Rangīn's poems Nos. 179, 180, 182–5, 187–8, 192 208, and 210 are autographs.

F. W. Thomas,
*Librarian.*

*March*, 1926.

---


Ballantyne, J. (July 22, 1864: purchased from the executors of James Robert Ballantyne, Librarian of the India Office, 1861–4), 90, 98, 135, 261, 269.

Bhaonagree (October 3, 1892: presented by "Mr. Bhaonagree"), 110.

Brown, C. P. (Charles Philip Brown, author of *A Telugu-English Dictionary*, etc., d. 1884), 152.

College of Fort William (December 19, 1837: a selection transmitted after the abolition of the College in 1835), 17, 32, 39, 116, 125, 144, 150, 155, 162, 235–6, 237–9, 244.

Delhi (1877: the major portion of the library of the Delhi emperors, secured for Government by Lord Canning in 1858), 5–15, 20–9, 38, 53–4, 64–6, 82, 93, 117, 124, 128–30, 132–3, 136, 138–40, 142–3, 147, 156–7, 160, 163–4. 166, 172–7, 179–85, 187 8, 190 213, 215–17, 221 2, 224 6, 228, 230 1, 256, 265.

Gaikwar (September 29, 1809: presented by the Gaikwar of Baroda), 1, 79, 115, 165, 252.

Hall, Fitzedward (Librarian of the India Office 1864–9), 19 (?), 56, 59 (?), 63 (?), 214.

Ḥasan 'Alī, Mīr (December 26, 1816: presented by Mīr Ḥasan 'Alī), 34.

Hastings, Warren (May 9, 1809: purchased from Warren Hastings), 123, 167.

Irvine, William (February 16, 1912: purchased from the executors of William Irvine, d. 1912), 43–4, 46–51, 55, 67 70, 186, 229, 242.

Johnson, Richard (February 27, 1807: purchased from Mr. Richard Johnson, d. 1807), 2, 4, 35, 87–9, 91, 114, 126, 131, 146, 161, 169, 170, 220, 251, 253, 258.

Kennaway, J. (Sir John Kennaway, d. 1836), 241.


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Kirkpatrick, W. (May 30, 1801: presented by Lieutenant William Kirkpatrick, d. 1812), 240.

Leyden, J. (June 25, 1824: purchased from the father of John Leyden, d. 1811), 52, 58, 71 7, 83 5, 97, 99 102, 104, 106, 108, 111–12, 118 19, 121, 134, 137, 145, 118, 158, 159, 218, 223, 227, 233, 245 6, 262.

Mackenzie, Colin (July 19, 1823: received from India as part of the Mackenzie collections), 37, 41, 105, 109.

O'Kinealy, J. (May 13, 1907: purchased at an auction), 18, 31, 80, 168, 268.

Ogg, S. W. (June 27, 1804: presented by Major Samuel William Ogg), 107, 247, 255, 257.

Paris Exhibition (July 20, 1856: transferred to the Library after the Paris Exhibition of 1855), 94, 249.

Pogson, W. R. (May 22, 1832: presented by Captain Robert Wredenhall Pogson), 178.

Royal Society (July, 1876: deposited by the Royal Society, 96 (W. Jones), 120 (B. S. Ashburner), 219 (B. S. Ashburner).

Tipu (July 16, 1806: presented by the Army after the capture of Seringapatam), 3, 16, 36, 57, 78, 103, 122, 234.

Wilson, H. H. (October 11, 1854: presented by Professor Horace Hayman Wilson, Librarian), 33.

## CONCORDANCE OF NUMBERS

| *Arabic, Persian, and Urdu Collection.* | *Catalogue.* |
|---|---|
| P. 14 | 103 |
| P. 35 | 123 |
| P. 58 | 167 |
| P. 68 | 115 |
| P. 285 | 257 |
| P. 353 | 146 |
| P. 460 | 2 |
| P. 505 | 255 |
| P. 515, fol. 102–24 | 78 |
| P. 767 | 258 |
| P. 819 | 247 |
| P. 834 | 35 |
| P. 908, fol. 1–14 | 4 |
| P. 931 | 114 |
| P. 1000 | 36 |
| P. 1036 | 131 |
| P. 1050, fol. 1–7 | 79 |
| P. 1050, fol. 8–21 | 165 |
| P. 1055, fol. 126*b*–212 | 1 |
| P. 1083 | 253 |

| *Arabic, Persian, and Urdu Collection.* | *Catalogue.* |
|---|---|
| P. 1200 | 252 |
| P. 1204 | 16 |
| P. 1235 | 234 |
| P. 1236 | 3 |
| P. 1243, fol. 1–10 | 170 |
| P. 1243, fol. 11–65 | 126 |
| P. 1244 | 169 |
| P. 1332 | 122 |
| P. 1397 | 251 |
| P. 1434 | 107 |
| P. 1488 | 220 |
| P. 1503 | 258 |
| P. 1536 | 88 |
| P. 1542 | 87 |
| P. 1638 | 240 |
| P. 1650 | 258 |
| P. 1696 | 161 |
| P. 1899 | 91 |
| P. 2048 | 39 |
| P. 2076 | 89 |

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Original from
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| *Arabic, Persian, and Urdu Collection.* | *Catalogue.* |
|---|---|
| P. 2109 | 32 |
| P. 2119 | 150 |
| P. 2135 | 17 |
| P. 2181 | 155 |
| P. 2188 | 244 |
| P. 2189 | 235 |
| P. 2190 | 239 |
| P. 2195 | 162 |
| P. 2203 | 238 |
| P. 2248 | 116 |
| P. 2273 | 236 |
| P. 2275 | 121 |
| P. 2278 | 237 |
| P. 2380*a* | 112 |
| P. 2380*c* | 101 |
| P. 2380*d* | 102 |
| P. 2405 | 148 |
| P. 2420 | 245 |
| P. 2452, fol. 32–119 | 58 |
| P. 2483*c* | 118 |
| P. 2486*e* | 106 |
| P. 2489 | 158 |
| P. 2495, fol. 1–62 | 99 |
| P. 2495, fol. 63–82 | 74 |
| P. 2495, fol. 83–97 | 111 |
| P. 2499 | 145 |
| P. 2512 | 137 |
| P. 2523 | 248 |
| P. 2531 | 260 |
| P. 2556 | 246 |
| P. 2575 | 159 |
| P. 2585 | 227 |
| P. 2621 | 104 |
| P. 2624, fol. 67–114 | 84 |
| P. 2646 | 149 |
| P. 2675 | 262 |
| P. 2717 | 85 |
| P. 2720 | 254 |
| P. 2721 | 108 |
| P. 2723 | 83 |
| P. 2727, fol. 1–71 | 73 |
| P. 2727, fol. 72–92 | 77 |
| P. 2727, fol. 93–156 | 72 |
| P. 2729 | 223 |

| *Arabic, Persian, and Urdu Collection.* | *Catalogue.* |
|---|---|
| P. 2737 | 119 |
| P. 2746 | 134 |
| P. 2767 | 97 |
| P. 2768 | 218 |
| P. 2782 | 76 |
| P. 2787*c* | 100 |
| P. 2789 | 75 |
| P. 2790 | 76 |
| P. 2809 | 233 |
| P. 2817 | 52 |
| P. 2832, fol. 205–37 | 71 |
| P. 2872 | 144 |
| P. 2936 | 41 |
| P. 2986 | 81 |
| P. 3036 | 109 |
| P. 3040 | 105 |
| P. 3063 | 34 |
| P. 3080 | 37 |
| P. 3111 | 33 |
| P. 3123 | 59 |
| P. 3124 | 61 |
| P. 3125 | 189 |
| P. 3126 | 60 |
| P. 3127 | 113 |
| P. 3128 | 171 |
| P. 3129 | 127 |
| P. 3131 | 63 |
| P. 3161 | 62 |
| P. 3162 | 214 |
| P. 3164 | 19 |
| P. 3168, fol. 1–72 | 56 |
| P. 3170 | 57 |
| P. 3223 | 40 |
| P. 3245 | 249 |
| P. 3352 3 | 152 |
| P. 3395 | 241 |
| P. 3396 | 154 |
| P. 3422 | 179 |
| P. 3423 | 267 |
| P. 3438 | 95 |
| P. 3522 | 55 |
| P. 3526 | 232 |
| P. 3545*b* | 30 |

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| *Urdu Collection.* | *Catalogue.* |
|---|---|
| U. 1, fol. 1 33 | 18 |
| U. 1, fol. 59 70 | 80 |
| U. 1, fol. 172 3 | 168 |
| U. 2 — D. 2 | 5 |
| U. 3 = D. 19 (?) | 6 |
| U. 4 = D. ? | 7 |
| U. 5 — D. ? | 8 |
| U. 6 — D. 35 (?) | 9 |
| U. 7, fol. 32–68 D. 24, fol. 32 68 | 10 |
| U. 8 = D. 8 | 11 |
| U. 9 = D. 1 | 12 |
| U. 10, fol. 1–79 — D. 3, fol. 1–79 | 13 |
| U. 10, fol. 80–103 — D. 3, fol. 80–103 | 14 |
| U. 10, fol. 104–6 = D. 3, fol. 104–6 | 15 |
| U. 11 = D. 136 | 20 |
| U. 12, fol. 1–105 — D. 14, fol. 1–105 | 21 |
| U. 13*b* — D. 145*b* | 22 |
| U. 14 = D. 135 | 23 |
| U. 15 = D. 12 | 24 |
| U. 16, fol. 1–39 = D. 44, fol. 1–39 | 25 |
| U. 16, fol. 59–66 = D. 44, fol. 59–66 | 29 |
| U. 17 = D. 10 | 26 |
| U. 18, fol. 1–24 = D. 18, fol. 1–24 | 27 |
| U. 19 = D. 22 | 28 |
| U. 20, fol. 1–69 | 31 |
| U. 21 = D. 126 | 38 |
| U. 22 | 42 |
| U. 23 | 43 |
| U. 24 | 44 |
| U. 25 | 45 |
| U. 26 | 46 |
| U. 27 | 47 |
| U. 28 | 48 |
| U. 29 | 49 |
| U. 30 | 50 |
| U. 31 | 51 |
| U. 32 = D. 5 | 53 |
| U. 33 = D. 58 | 54 |
| U. 34 = D.P. 589 | 64 |
| U. 35, fol. 1–42 = D. 118, fol. 1–42 | 38 |
| U. 35, fol. 43–81 = D. 118, 43–81 | 226 |
| U. 35, fol. 82 113 D. 118, fol. 82–113 | 65 |
| U. 36 — D. 74 | 66 |
| U. 37 | 67 |
| U. 38 | 68 |
| U. 39 | 69 |
| U. 40 | 70 |
| U. 41, fol. 1–50 D.P. 1171, fol. 1 50 | 225 |
| U. 41, fol. 51 105 — D.P. 1171, fol. 51 105 | 82 |
| U. 42 | 86 |
| U. 43 | 90 |
| U. 44 | 92 |
| U. 45 = D. 68 | 93 |
| U. 46 | 94 |
| U. 47 | 98 |
| U. 48 | 110 |
| U. 49 — D. 119 | 117 |
| U. 50 — D. 103 | 124 |
| U. 51 — D. 122 | 128 |
| U. 52 — D. 66*a* | 129 |
| U. 53 — D. 69 | 130 |
| U. 54 = D. 65 | 132 |
| U. 55 — D. 50 | 133 |
| U. 56 | 135 |
| U. 57, fol. 1–39 = D. 90 (?), fol. 1–39 | 136 |
| U. 57, fol. 82–8 = D. 90 (?), fol. 82–8 | 256 |
| U. 58 = D. 99 B. | 139 |
| U. 59 = D. 151 | 140 |
| U. 60 | 131 |
| U. 61 = D. 149 | 142 |
| U. 62 — D. 107 | 143 |
| U. 63 = D. 108 | 147 |
| U. 64 | 151 |
| U. 65 | 153 |
| U. 66 — D. 96 A | 156 |
| U. 67 D. 96 B | 157 |
| U. 68 = D. 98 | 160 |
| U. 69 = D. 97*a* | 163 |
| U. 70 = D. 111 | 164 |
| U. 71 = D. 153*c* | 166 |
| U. 72 = D. 71 | 172 |
| U. 73 = D. 94 | 173 |

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| *Urdu Collection.* | *Catalogue.* |
|---|---|
| U. 74 = D. 105 | 174 |
| U. 75 = D. 106 | 175 |
| U. 76 = D.P. 1410 | 176 |
| U. 77 = D. 114 | 177 |
| U. 78 = D. 101 | 179 |
| U. 79 = D. 95 A. | 180 |
| U. 80 = D. 95 B. | 181 |
| U. 81 = D. 92 | 182 |
| U. 82 = D. 91 | 183 |
| U. 83 = D. 110 | 184 |
| U. 84 = D. 62 | 185 |
| U. 85 | 186 |
| U. 86 = D. 36 | 187 |
| U. 87 = D. 53 | 188 |
| U. 88 = D. 121 | 190 |
| U. 89 = D. 134 | 191 |
| U. 90 = D. 139 | 192 |
| U. 91 — D. 124 | 193 |
| U. 92 = D. 140 | 194 |
| U. 93 = D. 152 | 195 |
| U. 94 = D. 129 | 196 |
| U. 95 = D. 141 | 197 |
| U. 96 = D. 125 | 198 |
| U. 97 = D. 127 | 199 |
| U. 98 = D. 37 | 200 |
| U. 99 = D. 128 | 201 |
| U. 100 — D. 142 | 202 |
| U. 101 = D. 123 | 203 |
| U. 102 = D. 138 | 204 |
| U. 103 = D. 130 | 205 |
| U. 104 = D. 131 | 206 |
| U. 105 = D. 52 | 207 |
| U. 106 = D. 132 | 208 |
| U. 107 = D. 137 | 209 |
| U. 108 = D. 143 | 210 |
| U. 109 = D. 102 | 211 |
| U. 110 = D. 93 | 212 |
| U. 111 = D. 113 | 213 |
| U. 112 = D. 99 A. | 215 |
| U. 113 = D. 104 | 216 |
| U. 114 = D. 120 | 217 |
| U. 115 = D. 150 | 221 |
| U. 116, fol. 1–43 = D. 147, fol. 1–43 | 222 |
| U. 117 = D. 79 | 224 |
| U. 118 = D. 43 | 228 |

| *Urdu Collection.* | *Catalogue.* |
|---|---|
| U. 119 | 229 |
| U. 120 = D. 39 | 230 |
| U. 121 = D. 38 | 231 |
| U. 122 | 242 |
| U. 123 | 243 |
| U. 124 | 250 |
| U. 125 | 259 |
| U. 126 | 261 |
| U. 127 | 263 |
| U. 128 | 264 |
| U. 129 = D. 49 | 265 |
| U. 130 | 268 |
| U. 131 | 269 |

| *Delhi Collection : Urdu Series.* | *Catalogue.* |
|---|---|
| D. 1 = U. 9 | 12 |
| D. 2 — U. 2 | 5 |
| D. 3, fol. 1 79 = U. 10, fol. 1–79 | 13 |
| D. 3, fol. 80–103 = U. 10, fol. 80–103 | 14 |
| D. 3, fol. 104–16 = U. 10, fol. 104–16 | 15 |
| D. 5 = U. 32 | 53 |
| D. 8 — U. 8 | 11 |
| D. 10 = U. 17 | 26 |
| D. 12 — U. 15 | 24 |
| D. 14, fol. 1–105 = U. 12, fol. 1–105 | 21 |
| D. 18, fol. 1–24 = U. 18, fol. 1 24 | 27 |
| D. 19 (?) — U. 3 | 6 |
| D. 22 U. 19 | 28 |
| D. 24, fol. 32 68 = U. 7, fol. 32–68 | 10 |
| D. 35 (?) = U. 6 | 9 |
| D. 36 = U. 86 | 187 |
| D. 37 U. 98 | 200 |
| D. 38 — U. 121 | 231 |
| D. 39 = U. 120 | 230 |
| D. 43 = U. 118 | 228 |
| D. 44, fol. 1–39 — U. 16, fol. 1–39 | 25 |
| D. 44, fol. 59–66 — U. 16, fol. 59–66 | 29 |
| D. 49 = U. 129 | 265 |
| D. 50 = U. 55 | 133 |
| D. 52 = U. 105 | 207 |

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Original from
UNIVERSITY OF WASHINGTON

| *Delhi Collection: Urdu Series.* | *Catalogue.* |
|---|---|
| D. 53 — U. 87 | 188 |
| D. 58 = U. 33 | 54 |
| D. 62 U. 84 | 185 |
| D. 65 = U. 54 | 132 |
| D. 66*a* = U. 52 | 129 |
| D. 68 = U. 45 | 93 |
| D. 69 U. 53 | 130 |
| D. 71 U. 72 | 172 |
| D. 74 = U. 36 | 66 |
| D. 79 U. 117 | 224 |
| D. 90 (?), fol. 1–39 — U. 57, fol. 1–39 | 136 |
| D. 90 (?), fol. 82–8 = U. 57, fol. 82–8 | 256 |
| D. 91 = U. 82 | 183 |
| D. 92 = U. 81 | 182 |
| D. 93 — U. 110 | 212 |
| D. 94 — U. 73 | 173 |
| D. 95 A. = U. 79. | 180 |
| D. 95 B. = U. 80. | 181 |
| D. 96 A. = U. 66. | 156 |
| D. 96 B. U. 67 | 157 |
| D. 97*a* — U. 69 | 163 |
| D. 98 = U. 68 | 160 |
| D. 99 A. — U. 112 | 215 |
| D. 99 B. U. 58 | 139 |
| D. 101 = U. 78 | 179 |
| D. 102 = U. 109 | 211 |
| D. 103 — U. 50 | 124 |
| D. 104 = U. 113 | 216 |
| D. 105 = U. 74 | 174 |
| D. 106 = U. 75 | 175 |
| D. 107 = U. 62 | 143 |
| D. 108 = U. 63 | 147 |
| D. 110 = U. 83 | 184 |
| D. 111 — U. 70 | 164 |
| D. 113 — U. 111 | 213 |
| D. 114 = U. 77 | 177 |
| D. 118, fol. 1–42 = U. 35, fol. 1–42 | 138 |
| D. 118, fol. 43–81 = U. 35, fol. 43–81 | 226 |
| D. 118, fol. 82–113 = U. 35, fol. 82–113 | 65 |
| D. 119 = U. 49 | 117 |
| D. 120 = U. 114 | 217 |
| D. 121 = U. 88 | 190 |
| D. 122 U. 51 | 128 |
| D. 123 = U. 101 | 203 |
| D. 124 U. 91 | 193 |
| D. 125 = U. 96 | 198 |
| D. 126 U. 21 | 38 |
| D. 127 U. 97 | 199 |
| D. 128 U. 99 | 201 |
| D. 129 = U. 94 | 196 |
| D. 130 — U. 103 | 205 |
| D. 131 — U. 104 | 206 |
| D. 132 = U. 106 | 208 |
| D. 134 U. 89 | 191 |
| D. 135 — U. 14 | 23 |
| D. 136 — U. 11 | 20 |
| D. 137 — U. 107 | 209 |
| D. 138 U. 102 | 204 |
| D. 139 — U. 90 | 192 |
| D. 140 = U. 92 | 194 |
| D. 141 — U. 95 | 197 |
| D. 142 — U. 100 | 202 |
| D. 143 — U. 108 | 210 |
| D. 145*b* — U. 13*b* | 22 |
| D. 147, fol. 1–43 = U. 116, fol. 1–43 | 222 |
| D. 149 — U. 61 | 142 |
| D. 150 — U. 115 | 221 |
| D. 151 — U. 59 | 140 |
| D. 152 = U. 93 | 195 |
| D. 153*c* — U. 71 | 166 |
| D. ? — U. 4 | 7 |
| D. ? — U. 5 | 8 |

| *Delhi Collection: Persian Series.* | *Catalogue.* |
|---|---|
| D. 589 U. 34 | 64 |
| D. 1171*g* | 225 |
| D. 1171*h* | 82 |
| D. 1410 = U. 76 | 176 |

| *Royal Society's Collection.* | *Catalogue.* |
|---|---|
| | 96 |
| | 120 |
| | 219 |

| *Sanskrit Collection* | *Catalogue.* |
|---|---|
| S. 3218 | 26 |

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# CONTENTS


| | | PAGE |
|---|---|---|
| | CORRIGENDA . . . . . | xii |
| I. | THEOLOGY . . . . . | 1 |
| II. | HISTORY. . . . . | 16 |
| III. | BIOGRAPHY . . . . . | 26 |
| IV. | TAZKIRAHS . . . . . | 28 |
| V. | TOPOGRAPHY . . . . . | 32 |
| VI. | ROMANCES AND FABLES . . . . | 34 |
| VII. | POETRY . . . . . | 52 |
| VIII. | ETHICS . . . . . | 127 |
| IX. | MEDICINE . . . . . | 128 |
| X. | MUSIC . . . . . | 129 |
| XI. | AGRICULTURE . . . . . | 130 |
| XII. | MILITARY ARTS . . . . . | 130 |
| XIII. | VOCABULARIES . . . . . | 131 |
| XIV. | DICTIONARIES . . . . . | 134 |
| XV. | GRAMMAR . . . . . | 134 |
| XVI. | MISCELLANEOUS . . . . . | 136 |
| | INDEX . . . . . | 145 |


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## *CORRIGENDA*

p. 6 . Nos. 16 and 17 are copies of the same work, the title *Khulāṣah i Sulṭani* being apparently a later substitute for *Aḥkām al-nisā*.

p. 22*b*, *10 : For* Quṭb al-Dīn *read* Quṭb al-Mulk.

p. 23*b*, *5 : For* Bihtarī *read* Bhitrī, *and similarly on* pp. 24*b*, *11*, 25*b*, *4*, 32*a*, *29*, and 33*b*, *6*.

p. 31*a*, *12 : For* Khān khānān *read* Jān-jānān, *and delete the comma after* Maẓhar.

p. 34*b*, *19 : For Phulbun read Phulban.*

p. 38*b*, *26 : For* موس *read* موش.

p. 42*b*, *14 : For* DELHI 1171*b*, *read* DELHI PERSIAN 1171*b*.

p. 55*b*, *9 : For* c. early 19th century *read* 17th century.

p. 55*b*, *12 : For* **Phulbun** *read* **Phulban.**

p. 58*b*, *4 : For Miftāḥ al-'āshiqīn read* Miftāḥ al-'āshiqīn.

p. 61*b*, *38 : For* Kārīm Beg *read* Karīm Beg.

p. 64*a*, *9 : For Phulbun read Phulban.*

p. 70*b*, *22 : For* 'Ālamgīr II *read* 'Ālamgīr I.

p. 72*a*, *16* and 72*a*, *22 : For* Amjadī *read* Abjadī.

p. 74*a*, *1 : Delete the words* Another copy.

p. 75*a*, *29 : For* Ẓiya *read* Ẓiyā.

p. 84*b*, *4 : For* 97 A *read* 97*a*.

p. 86*b*, *4 : For* 153 C *read* 153*c*.

p. 98*a*, *34 : For* DELHI 110 A *read* DELHI 110*a* and *b*.

p. 104*a*, *7 : For* 24 *read* 14.

p. 114*a*, *19 : For* first Maṣnawī *read* second Maṣnawī.

p. 114*a*, *20 : For* 142*a read* 149*a*.

p. 114*a*, *29 : For* second Maṣnawī *read* first Maṣnawī.

p. 122*b*, *8 : For* Makīnah *read* Kamīnah.

p. 123*b*, *21 : For* DELHI 1171*a read* DELHI PERSIAN 1171*g*.

p. 124*b*, *24 : For* **U. 35***b read* **U. 35***b-e*.

p. 124*b*, *26 : For* DELHI 118*b read* DELHI 118*b-e*.

p. 139*a*, *36 : For* Qananjī *read* Qanaujī.

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# CATALOGUE OF

# HINDUSTANI MANUSCRIPTS.

## I. THEOLOGY.

### 1.

**P. 1055.**—Foll. 126*b*–212; $9\frac{1}{8} \times 4\frac{3}{4}$ in.; ll. 23, $3\frac{1}{2}$ in. long; Nasta'līq; dated Monday, 2 Ṣafar, A.H. 1016 (A.D. 1607).

[GAIKWAR.]

## امواج خوبی

## Amwāj i khūbī.

A Ṣūfī work on Muhammadan theology; consisting of an Urdu Dakhani poem, entitled *Khūb tarang*, with a Persian paraphrase and commentary. See Ethé, Pers. Cat., no. 2007.

The work begins with the preface to the Persian paraphrase, which was composed in A.H. 1000 (see fol. 130*a*, l. 9):—

قصیده براعت استهلال اما بعد حکایت تمثیل عذر خواهی تاریخ کتاب آغاز کتاب خوب ترنگ با ترجمه شرح نما که مسماست بامواج خوبی از بعضی منقولات حضرت شیخ کمال محمد رحمهم الله در معارف محمدیه علیه السلام

The text of the Dakhani poem, *Khūb tarang*, is written on the margin (fol. 128*a*, *et seq.*). It was composed by Khūb Muḥammad in A.H. 986 (see fol. 130*a*, marg.), and contains religious teachings of Shaikh Kamāl Muḥammad. It begins with a preface:—

بسم الله کہون چہت ذات
جس رحمن رحیم صفات
ذات صفات اسما افعال
جمع مفصل چہنه اك حال

The poem itself begins (fol. 130*a*, bottom marg.):—

آغاز خوب ترنگ

ہے موجود سو کیتی شان
پہلون اسکا کر عرفان
اك موجود وجودی ہوئی
کسکی جہت پر جہتا نه سوی

Scribe: Mullā Madad, son of Sher Muḥammad.

Colophon:

تمت تمام بخط ملا مدد (?) ولد شیر محمد روز دو شنبه بتاریخ ۲ ماه صفر سنه ۱۰۱۶



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## 2.

**P. 460.**—Foll. 179; $9\frac{1}{4} \times 5\frac{3}{8}$ in.; ll. 17, $3\frac{1}{2}$ in. long; Nasta'līq; dated Monday, 28th Rabī' II., A.H. 1078 (A.D. 1667).

[R. Johnson.]

### Amwaj i khūbī.

Another copy. See Ethé, Pers. Cat., no. 2006.

Begins as in the preceding, with the following heading:—

فهرست کتاب خوب ترنگ من تصنیف میان خوب

In this copy the text of the Dakhani poem, *Khūb tarang*, is written, verse by verse, along with its Persian paraphrase, the text being indicated by a superscribed red line.

Scribe: Ḥasan Āqā.

Colophon:

تمت الکتب بعون الله الملک الوهاب امواج خوبی بتدریج بست هشتم ماه ربیع الثنی روز دو شنبه سنه ۱۰۰۰ . . . کاتبه الحروف حسن آقا خادم الفقرا

## 3.

**P. 1236.**—Foll. 48; $8\frac{1}{4} \times 5\frac{1}{4}$ in.; ll. 6; elegant Naskhī; c. 19th century.

[Tipu.]

### شریعت نامه

### Sharī'at namah.

A short treatise on Muhammadan obligatory religious observances, in Dakhani verse. By Shāh Mulk.

Begins.

الهي دے توفیق انسان کون
جو بندگي کرین تیري دل جان سون
تون پیدا کیا محض بندگي کے تین
سو او چهوڑ پکڑے هین گندگي کے تین

Explanatory notes in Dakhani are written in red between the lines of the poem. In the epilogue the author spells out his name, and gives the date of composition, A.H. 1077 (A.D. 1666–67), in the following lines:

سو یو شین الف هے و میم لام کاف
فرض کون سو دکهني مین بولیا هي صاف
سن یکهزار هور ستر پو سات
کیا هون اسي سال مین یو حکات

The poem ends with 4 lines in Persian:—

الهي بده مومنن را نصیب
که نصر من الله و فتح قریب
نوشته نماند سیه بر سفید
نویشنده را نیست فردا امید

## 4.

**P. 908.**—Foll. 1–14; $7\frac{1}{4} \times 4\frac{1}{4}$ in.; ll. 13; Nasta'līq; dated 4 Jumādā I., in the 5th year of the reign of Muhammad Shāh, *i.e.* A.H. 1136.

[R. Johnson.]

### بوجهه نرنجن

### Būjh-nirañjana.

A Muhammadan theological treatise in Dakhani verse.

Begins.

ات اچرج کهون ایك پهیلي
جیو تین هوئي جو سنے سنبهلے
بیو جهانان کیون پرکهت آیا
کون کون یهه پهکهه [?] بهرایا

The poem is written in *chaupāī* and *dohrā* metres, and contains a large number of Hindi words. The title occurs at the end of the work (fol. 14*a*):—

هوا نزول عروج تمام
جاکو بوجهه نرنجن نام

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## 5.

**U. 2.**—Foll. 141; 11¼×7 in.; ll. 15; Naskhī and Nasta'līq: water stained; 19th century.

[DELHI 2.]

### موضح القرآن

### Muẓiḥ al-Qur'ān.

A Hindustani translation of the *Qur'ān*, with notes, by Shāh 'Abd al-Qādir of Delhi. Accompanied by the Arabic text.

Preface begins:—

الهي شكر تيرے احسان كا ادا كرون كس زبان سے
كه هماري زبان كويا كي اپنے نام كر اور دل كو روشني
دي اپنے كلام كر

Text and translation begin:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ شروع الله كے نام سے جو
مهربان هي رحم والا ـ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ سب
تعريف الله كو هي جو صاحب سارے جهان كا

Shāh 'Abd al-Qādir was the third son of Shāh Walī Allāh ibn 'Abd al-Raḥīm, a celebrated Muḥaddiṯ of Delhi, and author of several Persian works on Muhammadan Law, and of a Persian translation of the *Qur'ān*. The title of the Hindustani translation expresses the date of its completion, *i.e.* A.H. 1205 (A.D. 1790–91).

The translation and notes are written in Nasta'līq after each verse of the text, which is in Naskhī fully pointed. This translation of the *Qur'ān* is held in high estimation, and is generally printed between the lines of the text, with the notes on the margin. An edition of the translation (without the text) transcribed in Roman characters with an English preface and introduction by the Rev. T. P. Hughes, and an index by the Rev. E. M. Wherry, was printed at Ludhiana, 1876. Another edition of the index, in Persian characters, was published in Ludhiana, 1881, under the title *Ā'īnah i Qur'ān*.

This copy contains a translation of the first four Sūrahs only, and is without any colophon.

## 6.

**U. 3.** Fol. 208; 11½×7½ in.; ll. 14; Naskhī and Nasta'līq; 19th century.

[DELHI 19.]

### Al-Qur'an.

The Arabic text of the *Qur'ān*, as far as verse 3 of the 6th Sūrah, entitled *al-An'ām*, with an interlineary Hindustani translation by Shāh Rafī' al-Dīn, written in red, and marginal notes from the *Mūẓiḥ al-Qur'ān* of Shāh 'Abd al-Qādir.

The invocation is translated:—

شروع كرتا هون ساتهه نام الله بخشش كرنےوالے
مهربانكے

The translation of the text begins:—

سب تعريف واسطے الله كے پروردكار عالمون كا
بخشش كرنےوالا مهربان خاوند دن جزا كا ـ تجهے كو
عبادت كرتے هين هم اور تجهے سے مدد چاهتے هين هم

Rafī' al-Dīn was the second son of Shāh Walī Allāh of Delhi. He is the author of several Persian works, and is credited with writing good poetry. He died in A.H. 1249 (A.D. 1833–34).[1]

## 7.

**U. 4.**—Foll. 83; 13×8½ in.; ll. 14; large Naskhī and Nasta'līq; dated A.H. 1239 (A.D. 1823–24).

[DELHI —.]

### Al-Qur'ān.

The Arabic text of the last two Sections of the *Qur'ān*, nos. 29 and 30, *i.e.* Sūrahs 67 to 114, with an interlineary translation by Shāh Rafī' al-Dīn, written in red.

The translation begins:

بهت بركت والا هي وه شخص كه بيچ هاتهه اوسكے
هي بادشاهي اور وه اوپر هر چيز كے قادر هي

The copy was made by Ḥāfiẓ Najīb Allāh in A.H. 1239 for the mother of Saif al-Raḥmān

[1] *Taẕkirah i 'ulamā i Hind*, Lucknow, 1894, pp. 66.

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Khān, as stated in a Persian note after the Arabic colophon, as follows:—

اَلْحَمْدُ لِلّٰهِ عَلٰى اِخْتِتَامِهٖ كَتَبَهٗ حَافِظ نَجِيْبُ اللّٰه الخ

براي خاطر عاطر والده سيف الرحمن خان نوشته شد سنه ۱۲۳۹

## 8.

**U. 5.**—Foll. 29; 12×8 in.; ll. 18 to 26; Naskhī and Nasta'līq; 19th century.

[Delhi —.]

### Al-Qur'ān.

The Arabic text of the last two Sections of the *Qur'ān*, nos. 29 and 30; the first accompanied by Shāh Rafī' al-Dīn's interlineary translation, the second by that of Shāh 'Abd al-Qādir, written in red, together with marginal notes from the latter's *Mūẓiḥ al-Qur'ān* to both Sections.

The translation of the 29th Section (Sūrahs 67–78) begins:—

بہت برکت‌والا هي وہ شخص [كہ] بيچ هاتهہ اوسکے هي بدشاهي اور وہ اوپر هر چيز کے هي قادر

The translation of the 30th Section (Sūrahs 79 114) begins:—

کيا بات پوچهتے هين لوگ آپس مين وہ بڑی خبر جسمين وہ کئي هين کئي طرف هو رهے هين

## 9.

**U. 6.**—Foll. 40; 8×5 in.; ll. 14; Naskhī and Nasta'līq; 19th century.

[Delhi 35.]

### Al-Qur'ān.

The Arabic text of the 30th Section of the *Qur'ān*, with Shāh 'Abd al-Qādir's interlineary translation, written in red. The Sūrahs are written in backward order, *i.e.* beginning with the 114th and ending with the 78th. The first or introductory Sūrah, entitled *al-Fātiḥah*, is prefixed, the translation of which begins:—

شروع اللّٰه کے نام جو مہربان هي رحم‌والا - سب تعريف اللّٰه کو جو رب هي سارے جهان کا مہربان نہايت رحم‌والا

## 10.

**U. 7** *b*.—Foll. 37; 8×5¼ in.; ll. 11; Naskhī and Nasta'līq; 19th century.

[Delhi 24 *b*.]

### Al-Qur'ān.

Another copy of the 30th Section of the *Qur'ān* and 'Abd al-Qādir's translation, with notes from his *Mūẓiḥ al-Qur'ān*, to which is appended the *Sūrat al-Fātiḥah*, and directions for the division of the *Qur'ān* for devotional purposes.

The translation is not interlineary, but is written, followed by the notes, after each verse of the Arabic text.

## 11.

**U. 8.**—Foll. 41; 12¼×8½ in.; ll. 22; Naskhī and Nasta'līq; 19th century.

[Delhi 8.]

### Al-Qur'ān.

The Arabic text of the 2nd and part of the 3rd Sūrah of the *Qur'ān*, breaking off in the middle of verse 88, with 'Abd al-Qādir's interlineary translation, written in red, and his notes on the margin.

The translation begins:—

اس کتاب مين کچهہ شک نہين راہ بتاتي هي ڈروالون کو جو يقين کرتے هين بن ديکها اور درست کرتے هين نماز اور همارا ديا کچهہ خرچ کرتے هين

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## 12.

**U. 9.**—Foll. 155; $9\frac{1}{2} \times 6\frac{1}{4}$ in.; ll. 14; Naskhī; dated Nīmchah (?), 4th Zi'l ḥijjah, A.H. 1240 (A.D. 1825). [Delhi 1.]

### تفسیر سیپارۂ عم

### Tafsīr i sī-pārah i 'amm.

A metrical commentary on the 30th or last Section of the *Qur'ān*, *i.e.* Sūrahs 78 to 114, with the Arabic text. By Ghulām Murtaẓā.

Begins.

هي سزاے حمد وہ عالي جناب
جسنے بے یچا هي محمد پر کتاب
یعنے قران کو باین نظم کلام
که پر از آیات قدرت هي تمام
هي کلام حق پر از اعجاز سب
کوئی اس صورت سے کہہ سکتا هي کب

The commentator's name appears in the epilogue:—

اور غلام مرتضي میرا هي نام
میں غلامی میں رهون حاضر مدام

Colophon:

تمت تمام شد تفسیر سیپارہ عم بتاریخ چہارم ماہ ذالحجہ ۱۲۶۴ هجري بر مقام نیمچہ نوشتہ شد بروز پنجشنبہ چہار گھڑي روز آمدہ بود تحریر یافت

## 13.

**U. 10 *a*.**—Foll. 79; $8 \times 5\frac{3}{4}$ in.; ll. 9; neat Naskhī and Nasta'līq; dated A.H. 1264 (A.D. 1848). [Delhi 3 *a*.]

### تفسیر سورہ یوسف

### Tafsīr i Sūrah Yūsuf.

The Arabic text of the 12th Sūrah of the *Qur'ān*, containing a history of the Patriarch Joseph, written in red, with an anonymous Hindustani preface, paraphrase and notes.

The preface begins:—

سبب اوترنے سورہ یوسف کا یون بیان هي که قریش کے رهنےوالے هر برس شام کے ملک میں واسطے سوداکري کے جایا کرتے تھے اور شام یہودیون کا وطن تھا

The text and paraphrase begin (fol. 6*a*):—

الٓرٰ تِلْكَ آيٰتُ الْكِتٰبِ الْمُبِيْنِ - یہہ آیتیں هیں قران کي روشن بیان هي کہلا هوا هي واسطے سمجھنےوالون کے اور جواب صاف پوچھنےوالون کو اسمیں کچھہ تفاوت نہیں اور نہ شک هي

In the preface the author gives the traditional account of the revelation of this Sūrah as related by al-Baiẓāwī, viz. that it was sent by God to Muḥammad at Mecca in order that he might convince the Quraishīs of the truth of his prophetic mission.

Copyist: Manṣūr 'Alī.

Colophon:

از دست کاتب الحروف منصور علي تجاوز الله عن سیاته بتاریخ ۷ هفتم ماہ سنہ ۱۲۶۴ صورت اتمام یافت

## 14.

**U. 10 *b*.**—Foll. 80 103; $8 \times 5\frac{1}{4}$ in.; ll. 9; Nasta'līq and Naskhī; 19th century. [Delhi 3 *b*.]

### تفسیر سورہ قاف

### Tafsīr i Sūrah Qāf.

The Arabic text of the 50th and 51st Sūrahs of the *Qur'ān*, entitled *Qāf* and *al-Zāriyāt* respectively, written in red, with an anonymous Hindustani paraphrase and notes. The 51st Sūrah is incomplete, breaking off at verse 25.

After the invocation the text and paraphrase begin:—

قٓ وَالْقُرْآنِ الْمَجِيْدِ - حرف قاف کے معني کئي

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هين اور قاف ايك پهاڑ هي زمرد كا جو ساري زمين
كے كرد هي سو خدا تعالى فرماتا هي كه قسم هي
قف كي اور قران بهت بزرگ كي

## 15.

**U. 10***c*.—Foll. 104 116; 8×5¼ in.; ll. 13; Nasta'līq; 19th century.

[Delhi 3 *c*.]

### تفسير سورهٔ رحمٰن

### Tafsīr i Sūrah Raḥmān.

The Arabic text of the 55th Sūrah of the *Qur'ān*, entitled *al-Raḥmān*, with an anonymous Hindustani paraphrase and notes.

A short note on the revelation of the Sūrah is prefixed, beginning:—

سبب اوترنے اس سوريكا يون كهتے هين كه جب
پيغمبر صلى الله عليه وآله وسلم آكے كافرونكے نام رحمن
كا ليتے تو كافر كهتے كه هم رحمن كو نهين جانتے كه
رحمن كون هي اس واسطے يهه سوره اوترا

The text and paraphrase begin:—

اَلرَّحْمٰنُ صحب بهت بخشش كرنےوالا جو
رحمت اوسكي سب چيز كو پهنچي هي اوس
رحمان نے عَلَّمَ الْقُرْآنَ سكهايا هي قران دوست اپنے كو

## 16.

**P. 1204.**—Foll. 86; 8½ × 5¾ in.; ll. 12; indifferent Nasta'līq; 19th century.

[Tipu.]

### خلاصهٔ سلطاني

### Khulāṣah i sulṭānī.

A treatise on the principles of Muhammadan belief and ceremonial law, in Dakhani prose. By Qāẓī Ghulām Aḥmad.

Begins.

حمد و ثنا ثابت هے خاص خدا كے تين غير اسكا
خدائي كے لايق كوئي نين

آسمان كون قدرت سے كيا هے حق پيدا
پاني اوپر زمين كون حكمت سے او فرش كيا

The work was compiled for Ṭipū Sulṭān, and is apparently the author's autograph copy. It is divided into two parts (*qism*), with the headings:—

قسم اول بيچ بيان اعتقاد كے on fol. 4*b*.

قسم دويم بيچ احكام شريعت كے on fol. 10*b*.

The second part is subdivided into numerous *bābs* and *faṣls*, an index to the names of which (differing slightly from those appearing in the text) is prefixed to the work. The original title of the work, as given in the preface (fol. 4*b*), began with the word احكام. This has been smudged over and خلاصهٔ سلطاني is substituted in its place. This latter title appears also on the heading of the table of contents.

Ghulām Aḥmad is also the author of two Persian theological works, viz., زاد المجاهدين and جواهر القرآن. See Ethé's Persian Catalogue, nos. 2621 and 2709.

## 17.

**P. 2135.**—Foll. 33; 8½×6 in.; ll. 10 to 13; Nasta'līq; 19th century.

[College of Fort William.]

### احكام النسا

### Aḥkām al-nisā.

A short treatise on the observance of religious duties of women. By Saiyid Ghulām Aḥmad.

The work is written in the Dakhani dialect, beginning with a poem in praise of God.

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حمد و ثنا ثابت هي خاص خدا كتين
غير اوسكا خدائي كے لايق كوئي نين
آسمان كون قدرت سے كيا هي حق پيدا
پاني اوپر زمين كون حكمت سين او فرش كيا

The author gives no account of himself. The work was written during the reign of Ṭīpū Sulṭān of Mysore (A.D. 1782 1799), who is eulogised in a Ghazal in the prologue. The author states that it is unlawful to marry, or even to partake of food and drink with, a Muhammadan woman who is not acquainted with the prescribed rules regarding prayer, fasting, and the purificatory rites connected with the menstrual discharge and childbirth. He divides the work into two parts (*qism*); the first dealing with اعتقاد or the principles of belief; the second with احكام شريعت or the religious observances of prayer, fasting, and ablutions.

## 18.

**U. 1***a*.—Foll. 1–33; $9\frac{1}{4} \times 5\frac{3}{4}$ in.; ll. 11 to 13; Nasta'līq and Naskhī; 19th century.

[J. O'Kinealy.]

### تنبيه المضلين

### Tanbīh al-muḍillīn.

An anonymous Wahhābī controversial treatise.

Begins.

فصل اول مين حمد او نعت او سبب تصنيف كذب كا

معلم اور عالم تو هي يا رب
جهان مين هي سكهايا تيرے سب
ڈولائے بے تيرے تنكا نه ڈولے
بلائے بن تيرے كوئي نه بولے
زبان كو خاك سے تونے بنايا
پهر اسكو بات كرنا بهي سكهايا

The author, a follower of the religious reformer Saiyid Aḥmad of Bareilly, the disciple of Shah 'Abd al-'Azīz of Delhi, has written this work in support of the Wahhabī doctrine of the right of independent judgment in the interpretation of the *Qur'ān*, and in reply to the *Naṣīḥat al-Muslimīn* written by Maulavī Khurram 'Alī in A.H. 1238 (A.D. 1823).

The present work is in prose, with an introductory poem in praise of God, and an epilogue in verse. Texts of the *Qur'ān* written in Naskhī are quoted in support of the author's arguments.

Ends.

نه جاونگا كبهي اب مدرسه مين
نه شيطان كے پڑونگا وسوسه مين
گذشته سب كنه اب معاف كر تو
دے اس عجز پر الطاف كر تو

تمت بالخير نسخه تنبيه المضلين

## 19.

**P. 3164.**—Foll. 118; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; ll. 11; large Naskhī and Nasta'līq; dated 1245 of the Bengali Era (A.D. 1839).

[FitzEdward Hall?]

### تنبيه الغافلين

### Tanbīh al-ghāfilīn.

A treatise on Muhammadan religious duties, based on traditions of the Prophet. Translated from the Persian original of Shāh Rafī' al-Dīn ibn Walī Allāh of Delhi. By Benī Narāyan Kshatrī.

Begins.

اچهي اچهي صفتين اور تعريفين الله تعالى كو ذبت هين كه خدا تعالى پيدا كرنےوالا اور پالنےوالا تمام خلق و عالم كا هي اور درود نامحدود اسكے پيغمبر كے اوپر

The translator, Benī Narāyan, poetically surnamed Jahān, was a native of Delhi. Owing to

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adverse circumstances, he left his native city and settled at Calcutta. After residing there for 12 years in a state of great poverty he was brought to the notice of Captain Thomas Roebuck, Secretary to the College of Fort William, through Ḥaidar Bakhsh, Ḥaidarī, one of the Munshīs of that College, and at his request composed a Taẕkirah of Hindustani poets, which was completed in A.D. 1814[1] under the title of *Dīwān i Jahān*. Previous to this he had written a poem, entitled *Chār gulshan*, on the story of king Kaiwān and Farkhandah, in A.H. 1225 (A.D. 1811).[2]

Benī Narāyan states in the preamble that the *Tanbīh al-ghāfilīn* was compiled in Persian by Shāh Rafī' al-Dīn at the request of Saiyid Aḥmad of Bareilly. The work had been originally translated into Rekhtah, but was un-idiomatic, incorrect, and in places unintelligible. He had therefore at the request of his friends made a complete revision of that translation.

The work is divided into 20 chapters (*bāb*) under the following subjects:—1. The friendships and vanities of the world. 2. The day of resurrection. 3. An account of hell. 4. An account of heaven. 5. Duty to parents and neighbours. 6. Concerning usurers. 7. Almsgiving and tithes. 8. Against wine-drinking. 9. The virtue of prayer. 10. The merit of reading the *Qur'an*. 11. The excellency of the month Ramaẓān. 12. Duties of husbands and wives. 13. Against falsehood. 14. Against slander and tale-bearing. 15. Against a hypocritical observance of fasting and prayers. 16. Against pride and arrogance. 17. Concerning courteous behaviour and anger. 18. Anecdotes of pious Muslims. 19. Anecdotes of Abū Shaḥmah ('Abd Allāh, the son of the Caliph 'Umar). 20. Concerning mourning for the dead.

A revised and enlarged version of this work was made in A.H. 1243 by Saiyid 'Abd Allāh ibn Bahādur 'Alī. In it no mention is made of Benī Narāyan, presumably because he was a Muhammadan convert from Hinduism. Five chapters have been added, of which three are introductory, viz. 1, on faith; 2, on traditional law (*sunnat*) and heresy; 3, on religious knowledge (*'ilm*). A fourth chapter, on pilgrimage (forming no. 15 in this version), is placed after the 11th chapter of this translation; and the fifth, containing additional traditions, is placed last. An edition of this work was lithographed at Bombay, 1872, bearing the alternative title of *Tuḥfat al-wā'iẓīn*.

Another improved and slightly enlarged edition by Saiyid Muḥammad, Muḥammad Ṭaiyib, Amīn al-Dīn, and Muḥammad Naqī, assisted by Maulavī 'Abd al-'Azīz, has been published at Cawnpore in 1877 and in 1883.

Colophon:

حق تعالیٰ فضل و کرم سے اٹھوین تاریخ اکین مہینے
کي سن بارہ سو پینتالیس بنگلہ مین سنیچر کے دن
دو پہر ایك گھڑي کے سمے مین تمام ہوئي

[1] See Roebuck's *Annals of the College of Fort William*, p. 425.

[2] *Ibidem*, p. 339. Copies of these two works are described in the British Museum Catalogue of Hindustani MSS., nos. 15 and 96.

## 20.

**U. 11.**—Foll. 53; $9\frac{3}{4} \times 6$ in.; ll. 15; Nasta'līq; 19th century.

[Delhi 136.]

### برق لامع

### Barq i lami'.

A Shī'ah controversial poem in Maṣnawī verse, written in reply to an anonymous Sunnī Maṣnawī, entitled *Saif i qāṭi'*. By Mīrzā Ja'far, Faṣīḥ.

Begins.

پس از حمد خداي حي و قيوم
پس از نعت رسول پاك و معصوم
زبان خامه هوتي هي كهربار
رقم كرتا هون مدح آل اطهار

The author gives the text of the *Saif i qāṭi'* a few lines at a time, and writes a reply to each

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quotation, showering virulent abuse upon his religious opponent. The *Saif i qāṭi'* begins:—

کہوں میں شکر پہلے اوس خدا کا
کہ جو خالق ہي سب ارض و سما کا

کئے جن و بشر بہي اوسنے پیدا
نبي مرسل کئے اونپر ہویدا

The author's reply to this begins:—

یہ کیا کہتا ہي تو اي دشمن عقل
تامل سے عقاید اپنے کر نقل

اگر تو اشعري سني ہي احمق
تو ہي یہ بات کہني تجکو لاحق

The *Saif i qāṭi'* ends:—

سنا ہاتف نے جب مضمون سارا
رکہا تب سیف قاطع نام اسکا

The *Barq i lāmi'* ends with a chronogram خورشید طالع expressing the date of composition, A.H. 1230 (A.D. 1815), and the title of the poem:—

ہوا سن نظم سے ہاتف جو آگاہ
صدا آنے لگي گردون سے ناگاہ

کہ ہي تاریخ تو خورشید طالع
مگر ہي نام اسکا برق لامع

This is followed by two Persian couplets, the last line of which is intended to form a chronogram on the same date, and has the numeral 1230 subscribed in red; but according to the *abjad* the date comes to 1231.

آخر شد چون این تقریر
کردم لعنت بر بو بکر

گفتم بہر تاریخش
ہر دم لعنت بر بو بکر

Neither the author's name nor his takhallus occurs in the poem, but on the fly-leaf is written مثنوي فصیح در جواب اہل سني and in the Catalogue of Delhi MSS. he is called Mīrzā Ja'far, whose takhallus is Faṣīḥ. He is described by Nassakh in his Tazkirah, the *Sukhan i shu'arā*, as being a writer of Marṣiyahs, the son of Mīrza Hadi of Lucknow, and a pupil of Shaikh Imām Bakhsh, Nasikh (who died A.H. 1254, *i.e.* A.D. 1838).

Colophon:

تمت تمام شد این مثنوي بعون اللہ تعالی امید
کہ کاتب را از دعاي خیر فراموش نفرمایند

## 21.

**U. 12** *a*. Foll. 105; $6\frac{3}{4} \times 5$ in.; ll. 13; badly written Nasta'līq; 19th century.

[Delhi 14 *a*.]

## اتالیق الصبیان

### Atālīq al-ṣibyān.

A manual of instruction on Muhammadan religious observances. By Saiyid Ṣālih Muḥammad.

Begins.

الحمد اللہ رب العالمین والصلوة والسلام علي رسوله سید المرسلین و شفیع المذنبین و آله الطاهرین و خلفا الراشدین و اصحابه اجمعین جان تو که نیك بخت کرے تجکو خدا تعالی بیچ دونو جہان کے

The work is divided into a Muqaddamah, five Bābs, and a Khātimah, subdivided into Faṣls. Numerous legal decisions (*masā'il*) taken from authoritative Arabic works are introduced in each chapter in support of the rules for the observance of the various duties treated of in each chapter. The contents are:—Muqaddamah. The principles of Muhammadan belief, fol. 3*b*. Bāb 1. Rules regarding ceremonial ablution and purification, fol. 15*b*. 2. Prayers, the observance of the 'Īds, and funeral ceremonies, fol. 31*b*. 3. Fasting, fol. 83*b*. 4. Almsgiving, fol. 89*b*. 5. Pilgrimages, fol. 95*b*. Khātimah. Cautions against heretical teachings, fol. 97*b*.



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The author states in the preface that the work was read out to Maulānā Muḥammad Isḥāq, grandson of Shāh 'Abd al-'Azīz (who died A.H. 1239, *i.e.* A.D. 1824), and that he approved of it, and made sundry corrections. Several additions are written on the margin.

An index to the Bābs and Faṣls from fol. ٣ to the end is prefixed. It is stated in a note at the bottom of the page that it was made by Muḥammad Amīn al-Dīn for Miyān Ilāhī Bakhsh, and is dated 21 Shawwāl, 1247 (A.D. 1832).

## 22.

**U. 13** *b*.—Foll. 32; $8\frac{1}{4} \times 5\frac{1}{4}$ in.; ll. 12; Nasta'līq; dated 8th Ṣafar, A.H. 1239 (A.D. 1823).

[Delhi 145 *b*.]

### نصيحت المسلمين

### Naṣīḥat al-Muslimīn.

A treatise against polytheism and infidelity. By Maulavī Khurram 'Alī, Bilhaurī.

Begins.

سبحان اللّٰه كيا شان هي تيري كه بغير مدد
دوسرے كي اتنے بڑے آسمان اور زمين كو كس خوب
صورتي كے ساتھ پيدا كيا اور كسي نبي ولي كو اپنے
كارخانے ميں كچھ اختيار نهين ديا

This work was written in A.H. 1238 (A.D. 1822-23), and was first printed at Calcutta, 1848. Other editions have been published at Delhi, Madras, and Meerut. It concludes with a Masnawī, a copy of which, under the title *Naṣīḥat al-Mūminīn*, is noticed below (no. 168).

Maulavī Khurram 'Alī is also the author of the following works, all of which have been published:—

*Adāb al-ḥaramain*. A manual of religious duties incumbent on pilgrims to Mecca and Medina, written in A.H. 1249.

*Tuḥfat al-akhyār*. A translation of the *Mashāriq al-anwār*, an Arabic work on tradition by Ḥasan ibn Muḥammad al-Ṣaghānī. It was completed in A.H. 1249, and has been published with the Arabic text.

*Shifā' al-'alīl*. Directions for leading a holy life; being a translation of the Arabic *Qaul al-jamīl* of Shāh Walī Allāh of Delhi, made in A.H. 1260, and published with the text.

*Ghāyat al-autar*. A translation of the *Durr al-mukhtār*, an Arabic work on Muhammadan law by Muḥammad ibn 'Alī, Ḥaṣkafī. Khurram 'Alī did not live to finish this work. He died after having translated the greater portion of it in A.H. 1271 (A.D. 1855), and at his death the translation was completed by Muḥammad Aḥsan, Ṣiddīqī.

Colophon:

ساتھہ مدد خداي جل شانهٗ كے رساله نصيحت
"مسلمين بيچ تاريخ آٹهوين مهينے صفر المظفر سن باره
سو انتاليس هجري كے تمامي پهنچا فقط

## 23.

**U. 14.**—Foll. 60: $11\frac{1}{2} \times 7\frac{1}{4}$ in.; ll. 14 to 18; Nasta'līq; dated 10th Rajab, A.H. 1267 (A.D. 1851).

[Delhi 135.]

### فضل بهار

### Faẓl i bahar.

A treatise in verse on the principles of Muhammadan faith and religious observances. By Ḥafiẓ Saiyid Faẓl 'Alī.

Begins.

پهل حمد هي پاك خلاق كي
كه جن اپني قدرت سے مخلوق كي
وو صاحب فضل اور صاحب كرم
نهين لكهه سكے وصف اوسكا قلم
عجب اوسكا دريا هي توحيد كا
كه غواص كا وهان نه پاوے پتا

Faẓl 'Alī belonged to the Chishtī Order, and was a disciple of Maulānā Fakhr al-Dīn. In his

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prologue he has written a eulogy of him and of his two successors, Nūr Muḥammad, and Sulaimān, who was the prelate to the Order when the work was composed in A.H. 1240 (A.D. 1824-25).

The author explains the articles of Muhammadan belief, and the observance of prayers and other obligatory religious duties. He has also given an account of the birth, virtues, and death of Muḥammad, with anecdotes of saints, a table of succession of the Chishtī prelates from Muḥammad, through Ḥasan, to Sulaimān, with the day of the month of the death of each, and also of the members of the family of Muḥammad, and of the twelve Imāms, concluding with a collection of Arabic prayers for stated occasions, with Hindustani rubrics and comments.

Copyist: Arshad 'Alī.

Colophon:

تمت تمام شد کتاب اسم با مسمي فضل بهار من تصنيف حضرت حافظ سيد فضل علي صاحب بتاريخ دهم رجب سنه ۱۲۶۷ هجري بقلم ارشد علي

## 24.

**U. 15.**—Foll. 82; $7\frac{3}{4} \times 5$ in.; ll. 10 to 18; Nasta'līq: written on European paper, dated A.H. 1273 (A.D. 1856-57).

[Delhi 12.]

### مایة المسائل

### Mi'at al-masā'il.

Answers to 100 questions relating to the principles and observances of the Sunnī creed given by Maulānā Shaikh Muḥammad Isḥāq ibn Shaikh Muḥammad Afẓal Fārūqī. Translated by Aḥmad Allāh ibn Dalīl Allāh, Ṣiddīqī, in the year A.H. 1245 (A.D. 1829-30).

Begins.

ثنائے بے انتہا اوس یگانہ کو لائق هي کہ مخالف اور همسر اوسکا کوئي نہیں اور هزارون شکر اوپر اقسام نعمتون در جہانونکي کہ بڑي زیادہ سب سے توحید هي اسکو زیادہتر صبح سے روشن کیا همکو تاریکي کفر اور شرک سے

Colophon:

تمت تمم شد ترجمۂ نسخہ مایة المسائل من تصنیف مولانا محمد اسحاق صاحب بتاریخ سنہ ۱۲۶۳ تمت تمام شد تحریر کاتب

## 25.

**U. 16** *a*.—Foll. 39 (numbered ۱-۴۰, of which fol. ۷ is missing): $6 \times 4$ in.; ll. 9; Nasta'līq; dated Chitor, Rajab, 1247 (A.D. 1831).

[Delhi 44 *a*.]

### مثالنامہ

### Miṣāl-nāmah.

Directions for leading a holy life in preparation for a future existence. By Ḥakīm Muḥammad Muẓaffar Ḥusain Khān.

Begins.

سراهذ اور تعریف واسطے الله هي کے سزاوار هي کہ جسنے ایک لفظ کُن سے جنگل عدم کو بسا دیا اور اوسمین سربسر تخم محبت اور بیج معرفت اپني کا بو دیا اور ایک پلمین هزارون بے رنگیون کو رنگ ظہور مین لایا

The author states in the preface that he was the son of Ḥakīm 'Adil Khān of Delhi, and was the friend and physician of Nawāb Amīr al-Daulah Muḥammad Amīr Khan during the commencement of the reign of Muḥammad Akbar Shāh II. (A.D. 1806-1837). The work is written as an example of a religious life according to the precepts of Muḥammad, based on numerous quotations from the *Qur'ān* and traditions, and exemplified by anecdotes of the lives of pious men.

Copyist: Shaikh 'Aṭā Allāh.

Colophon:

این رسالہ مثل نامہ تصنیف حکیم محمد مظفر

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حسین خان روز چار شنبه غره رجب سنه ۱۲۴۷ هجري مطابق سنه ۲۵ جلوس در بلده چتور بخط شیخ عطا الله نو اسلام تحریر یافت تمام شد

## 26.

**U. 17.**—Foll. 76; $10\frac{1}{4} \times 7\frac{1}{4}$ in.; ll. 12; elegant Nasta'līq; 19th century.

[Delhi 10.]

### حدائق اثنا عشری

### Ḥadā'iq i iṣnā-'asharī.

A tabulated compendium of Muhammadan faith and religious observances, translated from the Persian *Risālah i Saifīyah* of Saiyid Mahdī 'Alī ibn Maqṣūd 'Alī, with some additional matter. By Saiyid Saif al Dīn Ḥaidar.

Begins.

الحمد لله رب العلمین که اوسنے آب اور آتش اور باد اور خاك سے آدم بذیا اور بہت پسند آیا تو اوسے اشرف المخلوقات فرمایا اور خلعت رسالت کا عط کیا اور ابو البشر آدم صفي الله خطاب دیا

The translator states that the Persian original was approved of and ratified by the seals and signatures of Maulānā Saiyid Dildār 'Alī, Maulanā Saiyid Muḥammad, and other law-doctors. It was written in A.H. 1231 (A.D. 1816), and was called *Risālah i Saifīyah* after the name of the translator, to which his father Ḥusām al-Dīn Ḥaidar Khān, Nāmī, added the chronogrammatic title of *Ḥisāb i shar' i sharīf*. The title of this translation forms a chronogram which gives its date as A.H. 1255 (A.D. 1839-40).

The various subjects are classified under the following main headings, under the similitude of of a tree (*shajar*) having 5 roots (*aṣl*), 6 branches (*far'*), 5 flowers (*gul*), and 5 fruits (*ṣumar*).

The Ordinances of religion (*aḥkām i dīn*) constitute the Tree, whose 5 Roots forming the Principles of religion (*uṣūl i dīn*) are:—1. The Unity of God (*tauḥīd*). 2. The Justice of God (*'adl*). 3. The Prophetic mission of Muḥammad (*nubūwat*). 4. The Priestly office of the 12 Imāms (*imāmat*). 5. The Future existence (*ma'ād*).

The 6 Branches of the tree, subdivided into several leaves (*barg*) are:—1. Prayer. 2. Fasting. 3. Almsgiving. 4. Double tithe (*khums*). 5. Pilgrimage. 6. Religious war (*jihād*).

The 5 Flowers are:—1. Bathing. 2. Ablution. 3. Purification with sand or dust. 4. Obligatory prayers. 5. Sunnah prayers.

The 5 Fruits are:—1. Shaving an infant's head. 2. Circumcision. 3. Marriage. 4. Divorce. 5. Funeral ceremonies and prayers for the dead.

Each of the religious duties classified under these main headings is treated of under a number of subordinate sub-headings, or rules of conduct, all of which are systematically arranged and enumerated. The work has no scribe's colophon.

## 27.

**U. 18** *a*.—Foll. 24; $10\frac{1}{4} \times 7$ in.; ll. 13; Nasta'līq; dated Delhi, A.H. 1264 (A.D. 1848).

[Delhi 18 *a*.]

### اوقات نماز پنجگانه

### Auqat i namāz i panj-gānah.

A treatise on the observance of the five daily prayers of the Muhammadans. By Saiyid Maḥbub 'Alī, Ḥanafī.

Begins.

حمد و شکر اوس کریم کارساز کو کہ جسنے تحقیق کیا همپر پینتالیس نماز کو پانچ نمازین رکعین اور پنچاس کا ثواب اور وعدہ کیا ادا کرنے پر کہ نکرونکا عذاب

The work is divided into five chapters (*bāb*), each dealing with one of the five stated times for prayer, in the following order:—1. Sunset prayer (*namāz i maghrib*), fol. 1. 2. Evening prayer (*namāz i 'ishā*), fol. 7*a*. 3. Morning prayer (*namāz*

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*i fajr*), fol. 15*a*. 4. Midday prayer (*namāz i ẓuhr*), fol. 18*b*. 5. Afternoon prayer (*namāz i ʻaṣr*), fol. 22*a*.

The copy was made by Shaikh Imām ʻAlī, Qādirī, Ḥanafī, for Maẓhar ʻAlī Khān at Delhi in A.H. 1264, on the 24th of an unspecified month.

Colophon:

تمت تمام شد نسخه رساله تصنيف مولاد سيد محبوب علي صاحب سلمه الله تعالى در باب اوقات نماز پنجگانه از دست خط فقير سراپا تقصير خدم العلم شيخ امام علي قادري حنفي بروز جمعه مبارك بتاريخ بست چهارم سن ۱۲۶۴ هجري در بلده شاهجهان اباد بپاس خاطر خان صاحب سراپا جود و الاحسان مظهر علي خان صاحب صورت اختتام پذيرفت

## 28.

**U. 19.**—Foll. 47; 11 × 8 in.; ll. 14 to 16; inelegant Nastaʻlīq; c. 19th century.

[Delhi 22.]

### ضياء الايمان

### Ẓiyā al-īmān.

A Sunnī treatise on the principles of Muhammadan faith. By Kifāyat ʻAlī ibn ʻAbd al-ʻAlī Ḥusainī, of Bareilly.

Begins.

سب تعريف اوس وحدهٔ لا شريك كو لائق هي جسنے همين آفت شرك سے بچكر نخل توحيد كا مزرع دل مين جمايا اور بيحد احسان اوس رب العلمين كا جو انبيء عليهم السلام كو مبعوث فرماكر عالم كو راه اسلام مين لايا

The work is specially written in condemnation of certain unorthodox and heretical practices of modern times. It is divided into eleven chapters (*bāb*), viz.:—1. Concerning polytheism, fol. 5*a*. 2. Concerning heresy, fol. 8*b*. 3. Against the custom of making lamentation during the Muḥarram with representations of the tombs of Ḥasan and Ḥusain, fol. 17*b*. 4. Against the modern practice of not keeping women in seclusion, fol. 18*b*. 5. Concerning death, fol. 20*a*. 6. Concerning the tomb, fol. 21*b*. 7. Concerning the day of resurrection, fol. 23*a*. 8. Concerning paradise, fol. 24*b*. 9. Concerning hell, fol. 25*b*. 10. On miscellaneous subjects, in nine parts (*faṣl*), fol. 26*a*. 11. Against the introduction of the Hindu custom of prohibiting widow marriage, fol. 42*b*. The concluding part of this chapter is wanting.

## 29.

**U. 16** *e*.—Foll. 59–66; 6 × 4 in.; ll. 6; Naskhī; 19th century.

[Delhi 44 *e*.]

### عهد نامه

### ʻAhd-nāmah.

A declaration of faith, in Arabic, alleged to have been prescribed by Muḥammad, with a Hindustani introduction, which begins:—

اسناد عهدنامه اسطرح هي پيغمبر صلي الله عليه و سلم نے فرمايا هي جو كوئي اس عهدنمه ساري عمر مين پڑهے البته خدا چاهے ساتهه ايمانكے جاوے

The introduction describes the wonderful efficacy of the use of the *ʻAhd-nāmah* in the cure of diseases, and as a preventive of misfortunes. Its constant perusal throughout life is said to ensure an entrance into Paradise, and its personal possession secures immunity from the 3000 ailments with which God has afflicted mankind, only 1000 of which are known to physicians.

The Arabic text is written at the end. It has been frequently published in the Panjab, with the introduction, an interlinear translation, and a concluding poem on the vanity of the world.

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## 30.

**J. 3545** *b.*—Foll. 4; 9 × 6¾ in.; ll. 15; Shikastah-āmez; 19th century.

### بحث بطلان تناسخ

### Baḥṣ i buṭlan i tanāsukh.

Muhammadan arguments against the Hindu doctrine of the transmigration of souls.

Begins.

تناسخ مراد هي جانے روح ايك بدن سے دوسرے بدن مين خواه بدن دوسرا مانند پہلے کے هووے - جما جانا روح انسان کا خود انسان مين يا نه هو - جما جانا روح انسن کا حيوان مين خواه بدن دوسرا کم درجه پہلے سے هووے - جما جانا روح انسان کا حيوان مين يا بدن دوسرا پہلے سے بڑے درجه مين هووے

The tract is anonymous, and without date of composition or copy.

## 31.

**U. 20** *a.*—Foll. 69; 8 × 5¼ in.; ll. 13; inelegant Nasta'līq; c. 19th century.

[J. O'Kinealy.]

A treatise on Muhammadan religious obligations and future punishments and rewards, based on the *Qur'ān* and Tradition, written in the Dakhani dialect.

The manuscript is imperfect at the beginning and end, and begins:—

ايك ايك اوسے سب سوال کرينگے جو کوئی شريعت کے موجب زکواة اور حق هر کسيکا ديا هي تو خلاص پاويگا نہين تو عاجز هوکے چپ رهيگا

There is no indication of the title of the work, the name of the author, or date of composition.

## 32.

**P. 2109.**—Foll. 50; 7¼ × 5 in.; ll. 8, 3 in. long; well-written Ta'līq; c. 19th century.

[College of Fort William.]

### قصيده بُرده

### Qaṣīdah Burdah.

The Arabic text of Muḥammad ibn Sa'īd Būṣīrī's Qaṣīdah in praise of the prophet Muḥammad, with a Dakhani interlinear version by Saiyid Muḥammad.

A Persian religious tract, entitled *Shu'ab al-īmān*, by Ḥājī Muḥammad Rif'atī, is prefixed on the first five folios. The Qaṣīdah is preceded by a Hindustani metrical preface, beginning:—

حمد حق کا کر اول تون صفحۂ دل پر رقم
نام پاك اوس پاك کا هے زينت لوح وقلم

The Arabic text is written with black ink in large punctuated script, the interlinear version with red, headed by the following Persian note, also in red:—

شروع قصيده برده با شرح دکهني که احقر العباد سراپ اتحاد سيد محمد که بر راه وداد از قدم سداد ثبت است اين لولو آبدار از لجه افکار بساحل اظهار آورده برشته انتظام منسلك کرد تا بزيور قبول خاص و عام موصول گشته زينت عرايس طبايع شود

The Hindustani version begins:—

ای محب کر ياد تون همسايۂ شهر سلم
چك کے ابخوان سون ملا جاری کيا لهو دمبدم
يہ چلی هے باد خوش بو کاظمه کے شهر تهی
يا چمك بجلی کے ديکهيارات از کوه اظم

Ends.

بخش يا رب تون گنه قاری کے هور شارح کے سب
بخش سامع هور کاتب تين تون ای صاحب کرم

Appended are some Persian verses, written in Shikastah, without date or name of scribe.

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## 33.

**P. 3111.**—Foll. 87; $7\frac{1}{2} \times 5\frac{3}{4}$ in.; ll. 11; good Nasta'līq; dated A.D. 1814.

[H. H. Wilson.]

# انتخاب نمازون کا

## Intikhāb namāzon kā.

A translation of parts of the Book of Common Prayer. By the Rev. Henry Martyn.

Begins.

فجر کي نماز

جب لوگ بندگي کے واسطے جمع هووين تب خدم
کليسيا کا اِن آيتون مين سے کسي ايك کو پڑهيکا

The translation contains the Order for Morning and Evening Prayer (omitting the Athanasian Creed), the Services for the Holy Communion, Public Baptism of Adults and of Children, Confirmation, Matrimony, and Burial of the Dead, and the Catechism. The rubrics are mostly omitted or abbreviated. In the Communion Service the exhortations to be read previous to the celebration, the Proper Prefaces and concluding Collects are omitted, and the exhortation in the Marriage Service is shortened.

The translation was completed in Febuary 1807,[1] five years before Mr. Martyn's death, and was printed in Calcutta in 1814 (probably from this copy), under the title *A Compendium to the Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies according to the use of the Church of England.* A revised edition, with the addition of the Collects, Epistles and Gospels, was printed in London, 1818.

The following title-page (not in the printed edition of 1814) is written on the first page:—

انتخاب نمازونکا ساتهه ارکان کے اُس کتاب سے جو
انگلند کے کليسيا مين مروج هي سنه ۱۸۰۴ عيسوي
مين هندوستاني چاپےخانے مين چهاپا گيا

[1] See *Memoir of the Rev. Henry Martyn*, by J. Sargent, p. 244 (2nd ed.) London 1819.

## 34.

**P. 3063.**—Foll. 61; $8\frac{3}{4} \times 7$ in.; ll. 11; Nasta'līq; written on European paper water-marked "C. Wilmott, 1812."

[Mīr Ḥasan 'Alī.]

The Gospel of St. Matthew, translated into Hindustani. By Mīr Ḥasan 'Alī.

Heading:—

يهه هي ترجمه اوس انجيل کا که جو متي نے که
از جمله حواريين کے تها لکهي هي بعد وفات عيسي
عليه السلام کے بطور اخبار احوال اون حضرت کا

Begins.

۱ کتاب عيسي بن ابراهيم بن داؤد کے تولدنامه کي

The translator's name, "Meer Hasun Ali," appears in an English title-page on fol. 60.

On the first page are two undated testimonies to the accuracy of the translation; one, in Persian, by Mirzā Khalīl; the other by John Shakespear, as follows:— "I have read various parts of this translation, and am of opinion that it is made in a very easy and pure stile [*sic*], yet with as close a verbal approximation to the original as the difference of idiom will admit."

Six pages have been cut away at the end of the volume, which contained a translation of the Order for Morning Prayer, as appears from the following ending on fol. 59:—

کي هميشه اور مستدام همارے ساتهه هوجيو - تمام شد
دعاے صبح و نماز صبح موافق مت عيسائيان

A note on fol. 61 states that it was presented by the translator on 26 Dec. 1816.

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# II. HISTORY.

## 35.

**P. 834.**—Foll. 543; 14 × 10 in.; ll. 19, in 4 ruled columns; Nasta'līq; 18th century.

[R. JOHNSON.]

### خاور نامه

### Khāwar-nāmah.

A Dakhani metrical version of a Persian poem by Ibn Ḥusām, written in the form of an epic, on the exploits and battles of the Caliph 'Alī and his companions Mālik and Abū al-Miḥjan (here spelt المعجن). By Kamāl Khān, Rustamī. See Rieu's Pers. Cat., p. 642*a*, and Ethé's Cat., no. 896.

Begins.

اول جب کیا یو کتاب ابتدا
بندیا باتمین نقش نام خدا
جو صاحب هے او عقل هور جان کا
کیا دین بخشش او ایمان کا
او هے ایك صاحب اپر هور تلین
جو هستي پر اسکي گوا هین همین

In a Persian epilogue, written in prose at the end of the work, the author informs us that he was the son of Ismā'īl Khaṭṭāṭ Khān, and was employed at the court of the Sulṭān of Bijapur, where his ancestors had been in service for the past seven generations, and had been honoured by the title Khaṭṭāṭ Khān. Kamāl Khān had written several Persian and Dakhani Qaṣīdahs and Ghazals under the takhallus Rustamī,[1] and composed this poem at the request of Khadījah, the daughter of Muḥammad Amīn Quṭb Shāh, son of Ibrāhīm Quṭb Shāh of Golconda, and wife of Sulṭān Muḥammad 'Ādil Shāh of Bijapur (who reigned A.H. 1037–67, A.D. 1626–56). It was completed in A.H. 1059 (A.D. 1649), the date being given at the conclusion of the work, where it is also styled *Nāmah i Shāh*.

There are coloured illustrations on nearly every page, some of these occupying the whole page, with the names of the principal persons depicted written over each. The last leaf is missing.

Ends.

خاور نامهٔ دکني کیتا هون نام
هوا خاوران پر قصه سب تمام
اس اوپر بهت گذریگا روزکار
اچهیك یو دنیا مین هو یادگار
نون اس نامے کون نامهٔ شه جان
دوجي نامیان پر شاه دلخواه جان

## 36.

**P. 1000.**—Foll. 219; 10 × 6¾ in.; ll. 13; Naskhī; 18th century.

[TIPU.]

### علي نامه

### 'Alī-nāmah.

An account of the reign and battles of 'Alī 'Ādil Shāh II. of Bijapur, in Dakhani verse. By Nuṣratī.

The poem begins with the following lines in red written before the invocation:—

حمد اول هي خدا کا که جنے روز ازل
دیا هي همت مردانکون جو توفیق سون بل
رکهیا اس فتح کے نامے کا علي نامه نانون
جس کا هر رزمیر رستم کے کلکا هوے هیکل

[1] Incorrectly read as Rasmī by Garcin de Tassy (*Litt. Hind.*, 2nd ed., vol. ii., p. 569).

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After the invocation it begins:—

سرانا سري اس سكندار كون
كه آدهار هي ان نرادهار كون

The poem, written mostly in Maṣnawī verse with a few Qaṣīdahs and Maṭla's, contains a eulogistic account of 'Alī 'Ādil Shāh II., and of his military exploits, and was written during the reign of that monarch (A.H. 1067–1083). The date of composition, A.H. 1071 (A.D. 1660–61) is given in the author's epilogue.

Nuṣratī is also the author of *Gulshan i 'ishq*, a Maṣnawī containing the story of Prince Manohar and Madhumālatī (nos. 104–107), written in A.H. 1068

This work is mentioned in Stewart's Catalogue, p. 178, but is erroneously described as relating to 'Alī 'Ādil Shāh I., instead of the second monarch of that name. A similar mistake occurs in the following note on the fly-leaf of this manuscript:—"Aly Nameh or History of Aly Adil Shah of Bijapore, died 987, H., 1579, D."

Ends.

انا نصرتي ختم كر يو كلام
دعا سون هي تج مدد تمام
الهي جلك تيغ سون آفتاب
دُباوے ستاريكون رك مهه پو داب
تلك جَس سون يو شه مظفر اچهو
دَنديان پر مسدا تيغ تس ور اچهو
تمت تمام شد

## 37.

**P. 3080.**—Foll. 34; 8 × 5¾ in.; ll. 9; Shikastah-āmez; c. 19th century.

[Colin Mackenzie.]

### جنگنامهٔ بهاو راو

### Jang-nāmah i Bhāo Rāo.

An anonymous poem, in 131 Dakhani verses, giving an account of the defeat of the Marathas by Aḥmad Shāh Durrānī at Panipat in A.D. 1761.

Begins.

الف نام الله تو هي دين تيرا بسايا
سمرنكا هي سرستي جن گيون بتايا
نگر پاني‌پت مين سكهه بسا پايد
لكهه چوراسي جيا جون سب دهن دهلايا

The poem ends with the date of the battle, *i.e.* Wednesday, the 8th day of Paush of the Saṃvat year 1817, corresponding to the 6th Jumādā II. [A.H. 1174].

سنبت ٹهارا سي په ستروان دن بده كا بار
پوه مهينا اشٹمي كبوكاب سوار
بتاريخ ششم ماه جماد الثاني
كه هارا مرهٹا و جيتا درّاني

## 38.

**U. 21.**—Foll. 14; 9 × 6¼ in.; ll. 10; Nasta'līq; 19th century.

[Delhi 126.]

### جنگنامهٔ بهاؤ مرهٹه و شاه درانی

### Jang-nāmah i Bhāo Marhaṭṭah.

Another metrical account of the battle of Panipat.

Begins.

اس گردش سپهر كا ديكهو يه كاروبار
كيا كيد كئے هين رنگ زمانے نے اختيار
دكهن سے لا جماعت كفار بابكار
كے [?] بند ملك هند كے اتے هين ايك بار
بانگ و صلواه و كاو كُشي عام و اعتبار

The poem is anonymous. It is written in five-lined verses (*mukhammas*).

Ends.

جب دكهنون كو تاب نه آئي پٹهان كي
كئے بهول مردمي كو پڑے سب كو جان كي



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جتنے مرهٹے تھے بنیٹون کو دان کي
چڑھ چڑھ اکیسے کیوڑون پے کرکے اوڑان کي
چڑي کي بھانت اوڑ گئے میدان سے ڈار ڈار
تمام شد

A stanza of four lines, added apparently by the scribe, gives the date of the battle, *i.e.* 6 Jumādā II., A.H. 1174.

کیارا سي پر سن چوهتّر
پاني پت مین هوا چهتّر
چهٹي بده جمد الثاني
هار مرهٹ جیت داني

## 39.

**P. 2048.**—Foll. 264; 10¼ × 7½ in.; ll. 13; Nasta'līq; 19th century.

[College of Fort William.]

## آرایش محفل

## Ārā'ish i maḥfil.

A general description of Hindustan and its provinces, with a concise history of the Hindu kings down to the time of the Muhammadan conquest, compiled and translated from the Persian *Khulāṣat al-tawārīkh* of Munshī Sujan Rā'e of Patiala. By Mīr Sher 'Alī, Afsos.

Begins.

جب سے یہہ مرکز خاکی حیوانات کی آدام گاہ
هوا سیکڑون هزارون لاکھون شہر قصبے بسے اور بستے
جاتے هین کوئی ادنیٰ کوئی اعلیٰ لیکن هندوستان
کی سرزمین کا عالم سب سے نرالا هی

Mīr Sher 'Alī, Afsos, was the son of Saiyid 'Alī Muẓaffar Khān, and a descendant of Muḥammad through Imām Ja'far Ṣādiq. His ancestors dwelt at Khwāf in Persia. One of them, Saiyid Badr al Dīn, the brother of Saiyid 'Alam al-Dīn Ḥājī Khānī, came to India and settled at Narnaul. The author's grandfather Saiyid Ghulām Muṣṭafā came to Delhi during the reign of Muḥammad Shāh (A.D. 1719-48), and was an associate of Nawāb Samṣām al-Daulah Khān; his father and his uncle Saiyid Ghulām 'Alī Khān were companions of Nawāb 'Umdat al-Mulk Amīr Khān.

Afsos was born at Delhi and received a good education. On the assassination of the Nawāb (A.D. 1747), when Afsos was 11 years of age, his father took him to Patna and obtained service under Nawāb Ja'far 'Alī Khān, commonly known as Mir Ja'far, where he remained until the deposition of the Nawāb in A.D. 1760. He then went to Lucknow and thence to Haidarabad, where he died. Afsos settled at Lucknow two years before his father went there, and was supported by Nawāb Sālār Jang, the son of Isḥāq Khān, and became an associate of Mīrzā Jawān Bakht (Jahāndār Shāh), the eldest son of the emperor Shāh 'Alam, who had come to Lucknow from Delhi.

After living some years at Lucknow, Mīrzā Ḥasan Riẓā Khān, the Nā'ib of Nawāb Aṣaf al-Daulah, introduced him to the notice of the Resident Colonel W. Scott, at whose recommendation he went to Calcutta in A.H. 1215 (A.D. 1800–1801),[1] and was appointed Head Munshī in the Hindustani department at the College of Fort William.

The Dīwān of Afsos (no. 159) was mostly composed during his residence at Lucknow. He also made there a Hindustani translation of the Gulistān of Sa'dī, which was completed in A.H. 1214 (A.D. 1799–1800), under the title of *Bāgh i Urdū*, which forms a chronogram on the date of completion. This work was first printed at Calcutta in 1802 under the direction of Dr. Gilchrist.

Afsos was engaged for several years after his appointment in the revision and publication of the *Kulliyāt* of Saudā, and of Hindustani translations of Persian works which had been prepared by Munshīs of the College. After that he was directed by Mr. J. H. Harrington to make a translation of the *Khulāṣat al-tawārīkh*, a Persian history of Hindustan written by Munshī Sujān Rā'e of Patiala in A.H. 1107 (A.D. 1695–96).[2] This work

[1] See the preface to the author's Dīwān.

[2] See Rieu's Persian Catalogue, vol. i., p. 230*a*.

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was commenced in A.H. 1219, and was completed, as far as the history of the Hindu kings only, in A.H. 1220 (A.D. 1805), under the title of *Ārā'ish i maḥfil*. The author states in his preface that he purposed translating the second part of the history, containing an account of the Muhammadan rulers of India; but he did not live to complete the translation. According to Garcin de Tassy (*Litt. Hind.*, 2nd ed., vol. i., p. 122) and Sprenger (Cat., p. 198), Afsos died in 1809; but Beale (Biog. Dict., 2nd ed., p. 35) says "he died in Calcutta in A.D. 1806, A.H. 1221." Nassākh (*Sukhan i shu'arā*, p. 39) says that Afsos was a pupil of Mīr Ḥaidar 'Alī, Ḥairān, and also of Mīr Soz.

The *Ārā'ish i maḥfil* was printed at Calcutta in 1808, and again in 1848. It was subsequently prescribed as a text-book for High Proficiency Examinations in Urdu, and a third edition, revised by W. Nassau Lees, was printed at Calcutta in 1863. Other editions have been lithographed at Lahore, 1867, and Lucknow, 1870. An English translation of ten chapters, contained in J. Shakespeare's *Muntakhabāt i Hindī*, made by N. L. Benmohel, was printed in Dublin in 1847. The entire work was translated by Major H. Court, and published at Allahabad in 1871 (2nd ed., Calcutta, 1882).

This copy does not contain the author's preface and introduction. At the end there are seven Persian couplets—not in the printed editions—in which the date of composition is expressed in the last line as a chronogram:—

بحمد الله بتکمیل آمده آرایش اول

## 40.

**P. 3223.** — Foll. 69; 12 × 6¾ in.; ll. 17 to 19; carelessly written Nasta'līq; 19th century.

## جنگ خراسان

## Jang i Khurāsān.

A poetical account of the British invasion of Afghanistan in A.D. 1838. By Karīm al-Dīn.

Begins.

خدا کو حمد هي هر دم سزاوار
کیا سب اوسنے حرف کن سے اظہار
هوا خود داوري داري دوران
نه خاص اوسکے لئے هي جسم امکان
کیے قائم هوا پر چرخ دوار
کئے شمس و قمر انجم بدیدار

The author, who also calls himself Karīm Bakhsh in the concluding verse, states in the prologue that he was a resident of Patiala, and wrote this work at the request of friends in Ludhiana from a chronicle of the events of the British invasion of Afghanistan written during the expedition by Munshī Niẓām al-Dīn, a special friend and companion of Shāh Shuja', king of Kabul, and called it *Jang i Khurasan* (fol. 7*a*).

رکھ جنگ خراسان نام اسکا
کیے حقنے بخیر انجام اسکا
کریم الدین لکھ اب داستان اور
کر اب احوال پر شه کے ذرا غور

The history begins with an account of the flight of Shāh Shujā' to Lahore (A.D. 1812), the taking from him of the famous Koh i nūr diamond by Ranjit Singh, his detention at Lahore under surveillance as a prisoner, his escape to British territory to Ludhiana (A.D. 1816), the despatch of an expedition on his behalf to Afghanistan with the British envoy, Mr. Macnaghten, in Dec. 1838, his re-instatement on the throne of Kabul, and the disasters that subsequently befell the British forces.

The title *Jang-nāmah i Kābul* (کتاب جنگنامۂ کابل) is written on the fly-leaf.

Ends.

خموش عاجز نه کر طول و درازي
بهت سي هو چکي دستن طرازي
کریم اور بخش دونو کرکے یکجے
سمجهه لے نام عاجز بے ریا کا

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## 41.

**P. 2936.**—Foll. 122; 10 × 7¼; ll. 13, 5 in. long; Nasta'līq. [COLIN MACKENZIE.]

### تاریخ شیر شاهی

### Tārīkh i Sher Shāhī.

A history of the life and reign of Sher Shāh, the Afghan Emperor of Delhi (A.D. 1540 45). By Maẓhar 'Alī Khān, Wilā.

Begins.

شکر ہے اُس شاهنشاہ برتر کا کہ وہ واجب الوجود ہے اور اُسکے قبضۂ قدرت مین ساری کاینات اور جمیع حمد اُسی واحد بیہمتا کو سزاوار

Maẓhar 'Alī Khān, who is also known as Mīrzā Luṭf 'Alī, and whose takhalluṣ is Wilā, a native of Delhi, was the son of Sulaimān 'Alī Khān, Wadād, familiarly called Muḥammad Zamān. He was a pupil of Jān Tapish, and also of Muṣḥafī. He went to Calcutta, and became one of the Munshīs of the College of Fort William, applying himself chiefly to the translation of popular Persian and other works for educational purposes.

The present work was translated at the instance of Capt. James Mouat from the Persian history of 'Abbās Khān bin Shaikh 'Alī Sarvānī,[1] which was written by order of the Emperor Akbar. Wilā's Hindustani translation was completed on the 5th Jumādā I., A.H. 1220, or 2nd August, A.D. 1805. A French translation by Garcin de Tassy was published in the *Revue de l'Orient, Année 1864*, and was afterwards printed at Paris, 1865.

Wilā is also the author of:—

1. A Hindustani Dīwān, noticed in Sprenger's Oudh Cat., p. 641.

2. *Atālīq i Hindī.* A manual of instruction for the use of Persian scholars. Compiled under the direction of John Gilchrist, and printed under the title *The Hindee Moral Preceptor*, Cal., 1803.

3. *Pand-nāmah.* A metrical translation of Sa'dī's poem. It was first published by John Gilchrist, appended to the *Bāgh i Urdū* of Sher 'Alī, Afsos, in *The Rose Garden of Hindoostan*, Cal., 1802, vol. ii., pp. 242–275. It was then printed (with the Persian text) in Gilchrist's *Hindee Moral Preceptor*, pp. 1–69.

4. *Qiṣṣah i Mādhūmal aur Kāmakandalā.* A romance in verse, translated in 1801 from the Braj-bhāshā of Motīrāma Kavíśvara. A portion of the work was printed, in Nagari characters, in Gilchrist's *Hindee Manual*, Cal., 1802, p. 195.

5. *Baitāl-pachīsī.*

6. *Haft gulshan.* Translated from the Persian work of Nāṣir 'Alī Khān, Bilgrāmī, Wāsiṭī. The work does not appear to have been published. A manuscript copy is in the British Museum Library. See Hindustani MSS. Cat., no. 98.

Ends.

احسان پدشاہ یکتا کا کہ اُسکے فضل و عنایت سے ترجمہ تاریخ شیر شاهی کا پانچوین تاریخ جمادی الاول کی بعد از نماز جمعہ سن بارہ سی بیس هجری مطابق دوسری ماہ اکست سن اٹھارہ سو پانچ عیسوی مین سرانجام هوا

## 42.

**U. 22.**—Foll. 100; 7¾ × 4¾ in.; ll. 11 to 13; neatly written Nasta'līq; 19th century.

### حیدر نامہ

### Ḥaidar-nāmah.

An historical account of the life of Ḥaidar 'Alī Khān, Rājā of Mysore.

Begins.

کہتے هین کہ کشن راج مہاراج لقب جس کا اُڈھیر ملک پر میسور کے مختیار تھا اور کتنے ایک زمین داران اس نواح کے مغلوب تھے اُنہون نے هر سال سالیانہ اُس کے حضور مین بهیجا کرتے تھے

[1] See Rieu's Pers. Cat., i., p. 242*b*.

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The work, in 17 chapters (*kaifiyat*) is anonymous. The history is prefaced by a brief account of Kṛishṇa Rāja, ruler of Mysore (A.D. 1713–1731), and of his two ministers Nandarāja and Devarāja, and ends with the death of Ḥaidar ʻAlī Khān during a war with the English at Arcot in A.D. 1782.

## 43.

**U. 23.**—Foll. 68; 12 × 7½ in.; ll. 13 to 20, 6 in. long; carelessly written Nastaʻlīq; 19th century.
[W. Irvine.]

## سید التواریخ
## Saiyid al-tawārikh.

An historical account of the Bārha Saiyids. By Saiyid Roshan ʻAlī Khān of Miranpur, District Muzaffarnagar.

Begins.

حمد سزاوار ہے اُوس خالق عالم کو کہ جسنے ادنیٰ صفت اپنی سے ہر شاخ درخت طوبیٰ کو سلسلہ انسب خلائق بنایا اور شکر ادا کرتا ہون اوس قادر مطلق کا کہ جسنے ذرہ قدرت اپنی سے ہر برگ طوبی پر نام ہر ایک انسان بقید ولدیت ثبت فرمایا

Roshan ʻAlī Khān, the son of Saiyid Amānat ʻAlī Khān, was of the Chhātrauwī clan of the Bārha Saiyids, a descendant of Saiyid Parwarish ʻAlī Khān, known as Saiyid Pahār Khān.

In the prologue the author has given a detailed account of his official career, commencing as Peshkār at Saharanpur in A.D. 1832, and extending to some time after the Mutiny of 1857, during which period he was employed chiefly in Survey and Settlement duties. In A.H. 1255 (A.D. 1839) he wrote a work on agriculture entitled *Bāghchi i bū-qalamūn*. He also wrote *Iṣṭilaḥ al-aqwām*. The present work was composed in A.H. 1285 (A.D. 1869).

The following is a summary of the author's account of the Bārha Saiyids, who trace their origin from Saiyid Abū 'l-Faraḥ Wāsiṭī.

In A.H. 389 (A.D. 999) Sulṭān Maḥmūd Ghaznawī sent for Abū 'l-Faraḥ and his four sons from Wāsiṭ. After two years residence at Ghazni they acompanied the Sulṭān in his invasion of India in A.H. 391, and served in his army for 27 years. In A.H. 417 (A.D. 1027) Abū 'l-Faraḥ, leaving his four sons in India, returned to Ghazni with his royal master. Of these four sons the eldest Saiyid Abū 'l-Faẓā'il took up his abode at Chhatbanūr; Saiyid Dā'ūd settled at Kuṇḍalī; Saiyid Najm al-Dīn at Tihanpur; and Saiyid Abū 'l-Farrāsh at Jajner. These villages, at that time in the Panjab, belong now to the Patiala State.

In A.H. 587 (A.D. 1191) Sulṭān Shihāb al-Dīn Ghorī sent for the Sādat, or Saiyid descendants of the four sons of Abū 'l Faraḥ, and employed them in his army of invasion of India. Finally, in A.H. 600 and 601 (A.D. 1203–04), they migrated from the Panjab and settled in other parts of India, as follows:—

The descendants of Saiyid Abū 'l-Faẓā'il, who are called Chhatṛauwīs, settled at Sambhalheṛa, near Delhi; those of Saiyid Dā'ūd, known as Kuṇḍalīwāls, at Majhara; those of Saiyid Najm al-Dīn, called Tihanpūrīs, at Ḍhānsirī; and a small proportion of the family of Saiyid Abū 'l-Farrāsh, called Jajnerīs, settled at Palṛī, whilst others went to Biḍaurī, Delhi, and other places, and some to Bilgrām. These particulars as to the names and residence of the four sons of Abū 'l-Faraḥ differ considerably from the notes on the history of the Saiyids of Bārha given in the translation of the *Ā'īn i Akbarī*, vol. i., pp. 390 395.

The work is divided into seven chapters (*ḥamlah*):—

1. Fol. 9*b*. Chronological tables of the Imams, kings, celebrated nobles, amīrs, philosophers, faqīrs, and poets of India.

2. Fol. 27*a*. Genealogy of the prophet Muḥammad from Adam.

3. Fol. 28*a*. Genealogical descent of Saiyid Abū 'l-Faraḥ from Muḥammad.

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4. Fol. 32*a*. A brief sketch of the life of Sulṭān Maḥmūd Ghaznawī, the arrival in India of Saiyid Abū 'l-Faraḥ with the Sulṭān, and the settlement of his four sons in the Panjab.

5. Fol. 40*b*. In four subdivisions (*daf'ah*). Migration of the descendants of Abū 'l-Faraḥ from the Panjab, and their settlement in other parts of India, with the genealogy of some of the noted Saiyids of each clan, and an historical account of their achievements.

6. Fol. 59*a*. A tabulated list of villages (77 in number), in which the Bārha Saiyids of the four clans (*khap*) now reside, and the *laqab* or designation by which the Saiyids of each village are known.

7. Fol. 63*a*. The genealogical descent (*nasab-nāmah*) of Saiyid Abū 'l-Faraḥ from Adam. This was specially prepared by the author in accordance with a requisition made by Mr. Grant, Settlement Officer at Muzaffarnagar, dated 14th January, 1864, a copy of which is given. The rest of the chapter is a recapitulation of the particulars given above regarding the history of the Bārha Saiyids, with a *nasab-nāmah* of each of the four clans, concluding (fol. 67*a*) with the author's descent from Muḥammad and Abū 'l-Faẓa'il, the eldest son of Saiyid Abū 'l-Faraḥ.

Mr. Irvine has furnished a few genealogical notes taken from this history, and states on the fly-leaf that the work was "Compiled [or ? copied] and presented to me by Saiyid Ahmad Hasan of Miranpur, Mansabdar of Hyderabad, April 1891."

## 44.

**U. 24.**—Foll. 4; 13½ × 8 in.; ll. about 20, 6¼ in. long; Nasta'līq; dated 6th February, 1894.

[W. Irvine.]

History of the Bārha Saiyids. By Khwurshed 'Alī Khān, son of Āftāb 'Alī Khān, of Jānsath.

Heading:—

بیان حسب و نسب سید حسن علی خان
عرف عبد الله خان قطب الملك و سید حسین علی
خان امیر الامرا و سیدان سادات بارہ سکن جانسٹھہ
ضلع مظفرنکر

Begins.

یہہ دونون برادر اولاد سید میان عرف دیوا جی
سادات بارہ ساکنن جانسٹھہ ضلع مظفرنکر کے ہین -
زمانہ سلف مین مورث اعلی انکے مدینہ منورہ مین
رہتے تھے

The manuscript deals specially with an account of Saiyid Ḥasan 'Alī Khān, known as 'Abd Allāh Khān (Quṭb al-Dīn), and his brother Ḥusain 'Alī Khān (Amīr al-Umarā), sons of Saiyid Miyān, called Dīwānjī, who was the son of Saiyid Muḥammad Khān, Bārha Saiyids of the Tihanpūrī clan of Jānsaṭh in the District of Muzaffarnagar.[1] The author has also given brief genealogical notices of some of the descendants of the family.

Mr. Irvine has written the following note on the first page: "Syads of Barha, first chapter, six to follow. From Syad Khurram Ali." On a separate sheet of paper he has also made genealogical notes taken from this work.

## 45.

**U. 25.** Pages 110; 12½ × 8½ in.; ll. 15, 6½ in. long; Nasta'līq; c. 19th century.

An account of the origin and history of the 'Abbāsī Dā'ūdputras, from whom the ruling family of Bahawalpur has sprung. See Hunter's *Gazetteer*, vol. vi., p. 196, also the article on Sind.

Begins.

بزرگ لوگ اسطرح فرماتے ہین کہ ایك شخص
'داؤد نام ذات اُسکی عبسی اور وطن اُسکا عرب تھا
بنے بھایون کے اتفاق سے عرب کا ملك چھوڑکر شکارپور

[1] See Beale's *Oriental Biographical Dictionary*, p. 8, col. 1.

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میں آکے رہے اور کپڑا بنکے اپنی گذران کرتے مگر بندوق اندازی کے فن میں بہت قابل تھے چنانچہ بوقت کپڑا بننے کے بندوق اپنے پاس رکھتے

The author is anonymous. He begins his history with an account of Dā'ūd, an 'Abbāsī by race, and a weaver by profession, who was the originator of the tribe. He and his brethren migrated from Arabia and settled at Shikarpur in Sind. They took to plundering and murdering travellers, and became so dangerous that, after the death of Dā'ūd, the ruler of Shikarpur complained to Aḥmad Shāh Abdālī, who sent a punitive expedition against them. The Dā'ūdputras fled to other parts of Sind. Eventually they made Bahāwal Khān their leader, who founded the city of Bahawalpur. He died in A.H. 1157, and was succeeded by Mubārak Khān. The author gives a short historical account of the rulers of Bahawalpur up to A.H. 1226 (A.D. 1811), at which point the manuscript ends abruptly.

## 46.

**U. 26.**—Foll. 32; 10×6½ in.; ll. 12, 4½ in. long; Nasta'līq; dated 18th February, 1890.

[W. Irvine.]

### تاریخ اقوام هند

### Tārikh i aqwām i Hind.

An account of various Hindu castes and professions.

Begins.

ملاحظه تواریخ سابق سے ظاهر هوتا هے که بر وقت تفریق ملك درمیان راجگان سورج‌بنسی و چندربنسی تخت‌گاه راجگان چندربنسی کا شهر هستناپور تها اور بعد محاربه کوروان و پنڈوان کے تخت‌گاه ان لوگون کا مقام اندرپرست که جسکو اندرپت اور دهلی بهی کهتے هین مقرر هوا اور راجه اندرپال نے اسی شهر اندرپت کو دهلی کے نام سے موسوم کیا

The work is anonymous. It ends with a brief Pauranic account of the creation of the world.

A note is appended stating that this copy was made for Mr Irvine by Muḥammad 'Abd al-'Azīz of Bihtarī on the 18th February, 1890.

## 47.

**U. 27.**—Foll. 9; 13×8 in.; ll. about 16, 6 in. long; Nasta'līq; 19th century.

[W. Irvine.]

### تواریخ جمالی

### Tawarikh i Jamalī.

An account of Rasūlpūr-Jamāl, also called Jamālpūr, in the Muhammadabad Pargana of the District of Ghazipur. By 'Abd al-Qādir, Vakīl, of Karanda.

The first two folios contain a letter from the author, dated 21st April 1885, forwarding this manuscript to Mr. Irvine, and a prefatory note in appreciation of the efforts made by officers of the British Government to become acquainted with the history and conditions of the people of India.

The work is in 6 chapters (*tazkirah*) of which a table of contents is given in fol. 1*b*. It begins:—

تذکره اول - معلوم رهے که اصول لکهنے تواریخ کا دو امر پر مبنی هے - تحریرات کے ذریعے سے - ثقه کی روایت سے - جسقدر کاغذات دیرینه پارینه سے همکو مدد ملی نهایت آسانی هوئی

The contents of the chapters are as follows:—

I. Fol. 3*a*. Introductory remarks on the importance of writing an account of one's native place, and the origin of the title of this work.

II. Fol. 3*b*. The descent of Maulānā Shāh Jamāl Makkī from Abū Bakr Ṣiddīq, and a genealogical chart of his descendants.

III. Fol. 4*b*. An account of the ancestors of Shāh Jamāl. In A.H. 390 (A.D. 1000) Shaikh Abū al-Khair went from Mecca to Baghdad, and

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became one of the ministers of the Caliph Qādir Billāh. In A.D. 1036 his grandson Abū Sa'īd migrated to Ghazni, and entered the service of Sulṭān Mas'ūd I. Three generations passed away at Ghazni. In A.D. 1321 Shaikh Sulaimān Makkī and his son 'Abd al-Razzāq (the father of Maulānā Shāh Jamāl) migrated to India in the service of Ghiyāṣ al-Dīn Tughluq.

IV. Fol. 5*a*. The settlement of Shāh Jamāl at Rasūlpūr-Jamāl. In A.D. 1326 Shāh Jamāl was sent by Muḥammad Shāh Tughluq to Pargana Muhammadabad in order to give religious instruction to its ignorant and heretical inhabitants. There he founded Rasūlpūr-Jamāl. The Sulṭān also appointed Sirāj Anṣārī as Qāẓī of Muhammadabad, and he founded Qazipur-Siraj.

V. Fol. 5*b*. An account of some of the descendants of Shāh Jamāl, and their loyal services to the British Government.

VI. Fol. 6*b*. The relationship between Shāh Jamāl and Qāẓī Yūsuf. Qāẓī Sirāj Anṣārī had no male offspring. His daughter Fāṭimah was married to his nephew Qāẓī Yūsuf, who on her death contracted a marriage with 'Ayishah, the sister of Shāh Jamāl. The chapter closes with an account of the loyal services of some of the descendants of Qāẓī Yūsuf, with translations of official letters, appointments, and testimonials, from A.D. 1781 to 1881.

## 48.

**U. 28.**—Foll. 34; 9×5½ in.; ll. 13 to 17, 4 in. long; good Nasta'līq; dated 14th October, 1896.

[W. Irvine.]

### حالات پنجاب

### Ḥālāt i Panjāb.

A short historical account of the Panjab from the time of Ranjit Singh. By Mahdī 'Alī (Zakī), of Moradabad.

Begins.

بعد حمد خداوند کریم و نعت رسول مقبول و منقبت ایمه حضرات علیهم السلام خلاصه مطلب دلی یهه هے که بعد ازین داستان طراز ارباب دولت و اقبال بنده مهدی علی متخلص به زکی متوطن شهر مرادآباد و نشونما یافته شهر لکهنو حسب ارشاد مهاراجه . . . نهال سنگهه بهادر واقع والی ریاست کپورتهله متعلق دوابه میان ستلج و بیاه خدمت مین ارباب بصیرت کی عرض کرتا هے

The account was written for Rājā Nihāl Singh of Kapurthala (A.D. 1849–52). A note is appended stating that the original was incomplete. This copy was made at Bareilly for Mr. Irvine by Muḥammad 'Abd al-'Azīz of Bihtarī on the 14th October, 1896, by permission of Mr. [E. J.] Kitts, Judge of Bareilly.

## 49.

**U. 29.** Foll. 8; 10½×7 in.; ll. 18, 4¾ in. long; Nasta'līq; 19th century.

[W. Irvine.]

### حالات نادرشاه و محمد شاه

### Ḥālāt i Nādir Shāh o Muḥammad Shāh.

A Hindustani prose translation of the Hindi poem of Tilok Dās, containing an account of Muḥammad Shāh of Delhi, and the sack of that city by Nādir Shāh.

Begins.

۱ ـ سری گنپت و گوریش یعنے مهادیوجی و گوبند یعنے ویشنو بهگوان کو منائکے نادر شاه بادشاه کا احوال کهت بناکر کهتا هون

۲ ـ دلی کا بادشاه محمد شاه میرا سردار سیوائے خوشی اور عیش کے اوسکو دوسرا کچهه نهین تها

۳ ـ ملك کا سب بندوبست اوسنے غازیخان وزیر کے سپرد کر دیا تها اور یهی کل انجام کرتا تها

Ends.

۱۰۳ ـ تمام خلقت کو ازاد کرکے بادشاه کابل چلا گیا ـ اور سنه گیاره سو ساٹهه تك اوسنے عمده راج کیا

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منزل فتح‌اباد مین جب پہونچا ادھی‌رات کے وقت
مین امیر محمد خان نے بادشاہ کو قتل کیا ۔ فقط ۔
تمت تمام شد ترجمہ حالات نادر شاہ و محمد شاہ
بادشاہ مصنف تلوک داس

## 50.

**U. 30.** Foll. 21; 10½×7 in.; ll. 12, 4½ in. long; Nasta'līq; dated 25th February, 1895.

[W. IRVINE.]

### تواریخ نواب نجیب الدوله

### Tawārīkh i Nawāb Najīb al-Daulah.

An historical account of the Rohilla chief Nawāb Najīb al-Daulah. By Durgāprasāda, son of Pandit Munā La'l, of Najīl ābād, District Bijnor.

Begins.

یہہ خاکسر سراپا کنہکار بندہ درگاپرشاد ولد پنڈت
مُنّد لعل قوم برہمن متوطن قدیم قصبہ نجیب‌ابد
ضلع بجنور اول اوس پاک پروردگار پرمیشور کا تہہ دل
سے شکریہ ادا کرتا ہے کہ جسکے حکم کن سے یہہ تمام
عالم آباد ہے اور جسنے انسان کو اشرف المخلوقات
بذکر قوت گویائی بخشی

The work contains a brief account of the principal events in the life of Nawāb Najīb ul-Daulah (died A.D. 1770), with short notices of his successors Ẓābiṭah Khān and Ghulām Qādir Khān, the invasion of the Marathas and other events down to the death of Maḥmūd Khān in the Mutiny of 1857.

The author eulogises the able and just administration of Frederick Shore Bullock, Magistrate and Collector of Bijnor [A.D. 1890]. The work was probably compiled that year. This copy, dated 25th Feb., 1895, was made by order of George[1] Jasper Nicholls, Judge of Moradabad, and was forwarded to Mr. Irvine in England by his agent Muḥammad 'Abd al-'Azīz of Bihtarī.

## 51.

**U. 31.** Foll. 14; 11×7 in.: ll. 12, 4½ in. long; Nasta'līq; dated A.D. 1893.

[W. IRVINE.]

### حالات نواب رشید خان

### Ḥālāt i Nawāb Rashid Khan.

An historical account of Nawāb Rashīd Khān.

The work is anonymous. It contains an account of the arrival from Gujarat of Nawāb Rashīd Khān to the assistance of the Emperor Jahāngīr in his wars with the Hindu kings, his battles, and the founding of Man-Rashīdabad in the Kampil Pargana of the District of Farrukhabad, where he died and was buried.

Begins.

نواب رشید خان بہادر قوم کے شیخ انصاری تہے
اور شیخ انصاری اولاد مین حضرت ایوب انصاریکے
ہین ۔ اب حال یہہ ہے کہ بدشاہ جہانگیر کیوقت
مین تمام ملک ہندوستان مین بد عملی ہو گئی
تہی اور تمام صوبہ اور راجا سب بدل گئے تہے

It is stated in a Persian note at the end of the work, dated 8th March 1893, that the history was found at the house of an Afredī at Ataipur, a Maḥallah of Man-Rashīdabad. It was copied by 'Alī Aṣghar, by order of George[1] Jasper Nicholls, then Judge of Farrukhabad, and was sent to England [for Mr. Irvine] from Fatehgarh.

[1] Written "John" (جان) by mistake.

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# III. BIOGRAPHY.

## 52.

**P. 2817.**—Foll. 76; 8×6 in.; ll. 11; badly written Nasta'līq: 19th century.

[J. LEYDEN.]

### منتخب نيكنام

### Muntakhab i nek-nām.

Anecdotes of prophets, saints and holy men, translated into Dakhani verse from a Persian work of Shaikh Farīd al-Dīn, 'Aṭṭār, by 'Azīz.

Begins.

اي خداونده كريم بے نياز
اي شهنشاه بادشاه سرفراز
اي حكيم صانع هر دو جهان
اي خداونده كريم مهربان

The title of the work is given on fol. 3*a*:—

ختم پايا فضل سون تيرے تمام
نام اسيكا منتخب هي نيكنام

It also occurs in the epilogue, with the date of composition, A.H. 1200 (A.D. 1786):—

برس بارہ سو اتهے هجري تمام
ختم پايا منتخب اي نيكنام

In a note, written by another hand, at the beginning of the poem, it is erroneously said to be a translation of the *Manṭiq al-ṭair* of Shaikh Farīd al-Dīn 'Aṭṭār (see no. 121).

Ends.

بزرگان كے پاس هووے اي عزيز
لطفت سين ترے رهنے اب باتميز
هي طفلي برصرطه خاكي يكريتي
آل هور اصحاب كي بركت ستي
تون كرے مقبول اس سون يكحرف
هويكا رو جگ منى مجكون شرف

## 53.

**U. 32.**—Foll. 634; $10\frac{1}{4} \times 6\frac{1}{2}$ in.; ll. 13; Nasta'līq and Naskhī; c. 19th century.

[DELHI 5.]

### ضيا الابصار

### Ẓiyā al-abṣār.

A collection of Arabic traditions on the life and martyrdom of Imām Ḥusain. Compiled from various sources, with Hindustani translations, by Mīr Akbar 'Alī ibn Saiyid Faẓl 'Alī, Riẓawī.

The work begins with an Arabic ascription of praise to God and the Prophet:—

الحمد لله الذي جعل الدنيا الدنيّة لاوليا . . . و
محنةٍ و بلاءٍ ليبلوهم فيها

We learn from the preface that this collection of traditions was made at the instance of Saiyid Dildār 'Alī, who gave the compiler the free use of his library for that purpose. The compilation was commenced in A.H. 1232 (A.D. 1817), and was completed in four years time, after which, at the request of his friends, Akbar 'Alī added a Hindustani translation to each of the traditions.

The work is divided into 14 chapters (*tazkirah*), of which the first 7 are introductory and deal with the life and virtues of Ḥusain, the latter half containing a history of the martyrdom of the Imām

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and his family. There are several corrections and addenda, written on the margin and on separate slips of paper pasted between the leaves of the work.

The contents are as follows: 1. Traditions on the precise date of the birth of Ḥusain, fol. 3*b*. 2. His virtues and attainments, fol. 11*a*. 3. His good qualities, fol. 42*b*. 4. His miracles, fol. 55*b*. 5. The recompense for making lamentations on listening to a recital of his sufferings, fol. 70*a*. 6. Prophecies of his martyrdom, and an explanation of verses of the Qur'ān alluding to him, fol. 109*b*. 7. The recompense for making a pilgrimage to his shrine, and for entertaining friendship towards the descendants of Muḥammad, fol. 166*a*. 8. The arrival of Ḥusain at Mecca, fol. 194*b*. 9. The despatch of his cousin Muslim ibn 'Aqīl to Kūfah, his capture and execution by order of 'Ubaid Allāh ibn Ziyād, the governor of that city, fol. 222*b*. 10. The departure of Ḥusain for Kūfah, the battle of Karbalā and death of Ḥusain, fol. 241*b*. 11. The martyrdom of the children of Ḥusain and of his relations, fol. 306*a*. 12. Events after the battle of Karbalā, fol. 337*a*. 13. The martyrdom of the sons of Muslim ibn 'Aqīl, fol. 518*a*. 14. The divine retribution inflicted on several of the murderers, Qur'ānic proofs of the descent (ذریت) of Ḥusain from Muḥammad, and an account of the outrages done to his tomb by the Abbasides, fol. 584*a*.

The copy is without date, or scribe's colophon.

## 54.

**U. 33.** Foll. 44: $9\frac{1}{4} \times 6$ in.; ll. 11; Nasta'liq; 19th century.

[Delhi 58.]

### دوازده مجلس

### Duwāzdah majlis.

Short accounts of the death of Muḥammad, Fāṭimah, 'Alī, and the martyrs of Karbalā.

Begins.

عزیزو سخت رسول خدا کا ماتم هي
فغن و ذله کرو مصطفیٰ کا ماتم هي
عدن میں روتے هیں سر پیٹ بهاري پیغمبر
که اب جهن میں شه انبیا کا ماتم هي

The work is divided into 12 chapters (*majlis*). It is written in prose, with an elegy (*nauḥah*) at the end of each, except the last two. There is no preface, the manuscript beginning with the above verses introductory to the first chapter.

Contents:—1. Death of Muḥammad. 2. Death of Fāṭimah. 3. Death of 'Alī. 4. Martyrdom of Imām Ḥasan. 5. Of Muslim ibn 'Aqīl, cousin of Ḥusain. 6. Of the sons of Muslim. 7. Of Ḥurr. 8. Of Qāsim, nephew of Ḥusain. 9. Of 'Abbās 'Alī, brother of Ḥusain. 10 and 11. Of 'Alī Akbar and 'Alī Aṣghar, two sons of Ḥusain. 12. Of Imām Ḥusain.

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# IV. TAZKIRAHS.

## 55.

**P. 3522.**—Foll. 86; 8 to $8\frac{3}{4} \times 6\frac{1}{4}$ to $6\frac{3}{4}$ in.; ll. 11; good Nasta'līq; early 19th century.

### مخزن نكات

### Makhzan i nikāt.

A Taẕkirah of Hindustani poets. By Muḥammad Qiyām al-Dīn, Qā'im, of Chandpur. See the Persian Catalogue, no. 701.

The biographies are written in Persian. The title of the work forms a chronogram, giving the date of composition, A.H. 1168 (A.D. 1754 55).

See life of author written in *Dīvān i Qā'im*, no. 143.

## 56.

**P. 3168** *a*.—Foll. 72; $8\frac{1}{8} \times 4\frac{1}{2}$ in.; ll. 15; Nasta'līq; dated A.H. 1180 (A.D. 1766 67).

[FitzEdward Hall.]

### تذكرهٔ علي حسيني گرديزي

### Tazkirah i 'Alī Ḥusainī Gurdezī.

A Taẕkirah of Hindustani poets. By Fatḥ 'Alī commonly called 'Alī Ḥusainī Gurdezī. See the Persian Catalogue, no. 698.

The biographical notices of the poets, about 100 in number, and the author's preface are written in Persian. The work was composed in A.H. 1165 (A.D. 1751 52). The date of the author's death is uncertain, but in the *Majmū'ah i naghz*, or Taẕkirah of Abū al-Qāsim of Delhi, written in A.H. 1221 (A.D. 1806), he is mentioned as being then still alive.

## 57.

**P. 3170.**—Foll. 79; $8\frac{3}{4} \times 5\frac{3}{8}$ in.; ll. 13; Nasta'līq; dated A.H. 1216 (A.D. 1802).

[Tipu.]

### Taẕkirah i 'Alī Ḥusainī Gurdezī.

Another copy. See the Persian Catalogue, no. 699.

Copyist: Mu'īn al-Dīn, Bhāgalpūrī.

## 58.

**P. 2452** *b*.—Foll. 32–119; $8\frac{3}{8} \times 6\frac{1}{4}$ in.; ll. 13; good Nasta'līq; dated Calcutta, B.S. 1213 (A.D. 1805–06).

[J. Leyden.]

### Tazkirah i 'Alī Ḥusainī Gurdezī.

Another copy. See the Persian Catalogue, no. 700.

Copyist: Amjad 'Alī, Pandūā'ī.

## 59.

**P. 3123.**—Foll. 450; $10\frac{1}{2} \times 6\frac{3}{8}$ in.; ll. 15; Nasta'līq; 19th century.

[FitzEdward Hall?]

### مجموعهٔ نغز

### Majmū'ah i naghz.

A Taẕkirah of Rekhtah poets, compiled in Persian. By Saiyid Abū al Qāsim of Delhi, commonly known as Mīr Qudrat Allāh, Qādirī, whose takhalluṣ is Qāsim.

See the Persian Catalogue, no. 2849.

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## 60.

**P. 3126.**—Foll. 196; 11⅛ × 6¼ in.; ll. 17; Nasta'līq and Shikastah-āmez; 19th century.

### گلشن هند

### Gulshan i Hind.

A Taẕkirah of Hindustani poets. By Mirzā 'Alī, Luṭf.

Begins.

رعنائي اور زيبائي دلبران سخن كو اوس زينت
آفرين كي حمد سے حاصل هي جسنے معشوقان زبان
ريختہ كو يہہ لباس بوقلمون رنگ پہنايا

Mirzā Alī, called Luṭf, was the son of Qāsim Beg, Hijrī, a native of Astarabad. His father came to Delhi with Nādir Shāh in A.H. 1154 (A.D. 1741-42). Luṭf makes mention in his preface of a Taẕkirah of Hindustani poets, called *Gulzar i Ibrāhīm*, by the late 'Alī Ibrāhīm Khān, which was completed, after twelve years labour, in A.H. 1198 or A.D. 1784.[1] As the notices of the poets were written in Persian, Luṭf, at the request of Mr. Gilchrist, composed this work in A.H. 1215, or A.D. 1801, for the use of officers in the College of Fort William.

Sprenger notices a copy of this work, and says of it:[2]—"This is the fullest of the Rékhtah Tadzkirahs which I have seen, and includes only the names of those persons who have obtained some celebrity as poets. It contains about sixty articles in alphabetical order."

There is no scribe's colophon. On the inside of the cover is an entry of the purchase of the work for Rs. 10 by Ghulām Muḥyī al-Dīn on the 5th Ramaẓān, A.H. 1265 (A.D. 1849).

[1] Oudh Catalogue, p. 180.

[2] *Ibidem*, p. 184.

## 61.

**P. 3124.**—Foll. 146; 12 × 7½ in.; ll. 21; Nasta'līq; 19th century.

### گلستان بيخزان

### Gulistān i be-khizan.

A Tazkirah of Rekhtah poets. By Ḥakīm Saiyid Ghulām Quṭb al-Dīn (Bāṭin) of Agra, pupil of Gulzār 'Alī (Asīr).

Begins.

مطلع انوار انواع صنعت حسن مطلع تجليات غزل
كاينات حمد اوس شاعر يكتا كى هے جس نے بے مدد
اوستاد بوقلمون مضامين بيت الغزل عالم مين بحسن
حسن مقطع از مطلع و تا مقطع ساتهہ ايك فكر كن كے
قلم قدرت سے صفحہ ديوان وجود پر بياض عدم سے
لاكر ثبت كى

The notices of the poets are in Hindustani. They are briefly described under their takhallus, which are roughly arranged alphabetically under the first letter only. A list of the poets is prefixed to the work.

This Taẕkirah was written as an improved version of one by Nawāb Muṣṭafā Khān (Sheftah), called *Gulshan i be-khār* (written in A.D. 1832-1834), in which the notices of the poets are in Persian, and are stigmatized by Bāṭin in his preface to the present work as being, with few exceptions, satirical and of unjust criticism. It was completed on the 2nd Rabī' I., A.H. 1265 (A.D. 1849), and was published at Lucknow in 1875, with the alternative chronogrammatical title of *Naghmah i 'andalīb*. In it the author's name appears as Ḥakīm Mīr Quṭb al-Dīn. In Sprenger's Catalogue (p. 189) the work is described under the title of *Gulshan i be-khizān*.

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## 62.

**P. 3161.**—Foll. 379; $10\frac{3}{4} \times 6$ in.; ll. 15; Nasta'līq; 19th century.

### تذكرهٔ سرور

### Tazkirah i Sarwar.

A Tazkirah of Rekhtah poets, compiled in Persian. By Mīr Muḥammad Khān (Sarwar).

See the Persian Catalogue, no. 2850.

## 63.

**P. 3131.**—Foll. 474; $9\frac{3}{4} \times 6$ in.; ll. 15; Nasta'līq; 19th century.

[FitzEdward Hall?]

### عيار الشعرا

### 'Iyār al-shu'arā.

A Tazkirah of Hindustani poets, the biographies of whom are written in Persian. By Khūbchand Kāyastha, of Delhi, called Ẓakā, the son of Bhavānīchand.

See the Persian Catalogue, no. 702.

## 64.

**U. 34.**—Foll. 208; $11\frac{1}{4} \times 8$ in.; ll. 15 to 19; carelessly written Nasta'līq; 19th century.

[Delhi 589.]

### تذكرهٔ شعرا اردو

### Tazkirah i shu'arā i Urdu.

A Tazkirah of Urdu poets.

The manuscript is defective. The first five folios are missing, also folios ۱۳ and ۲۰, and the concluding portion. The notices of the poets are written in Persian, and long extracts are given from their works. The first extant notice is that of Āftāb (fol. 5*b*), the poetical name of Shah 'Alam, king of Delhi. He is described as being deceased, and as his death occurred in A.D. 1806 the work was written after that date. It appears to be in the author's handwriting. There are numerous corrections throughout the work, with notes and additional verses written on the margin, many of which have been mutilated on binding. The descriptive title of the work is scribbled on the fly-leaf.

## 65.

**U. 35** *c*. Foll. 82–113 (۱–۳۲); $9 \times 6$ in.; ll. 15; Shikastah āmez; early 19th century.

[Delhi 118 *c*.]

An anonymous Tazkirah of Hindustani poets.

Begins.

ردیف الاول ـ آفتاب تخلص حضرت ظل سبحاني
خليفة الرحماني شاه عالم بادشاه غازي

بات کیجئے اور تیرے اور هم سے منهه موڑئے
تلك خرا سے ڈرئے ان طرفونکو اپني چهوڑئے

The notices of the poets are arranged alphabetically by their takhallus, beginning with Āftāb, the poetical name of the Emperor Shāh 'Ālam, and ending with Yakrang (Muṣṭafā Khān), and a supplementary poet Ṭarab (Sundar Lāl Kāyastha). They are few in number, comprising only the best-known poets, and are extremely brief, consisting, in most cases, of merely the name and parentage of the poet, without any dates; in fact, the work is rather of the nature of an anthology. Verses by modern poets, such as Saudā, Rangīn, Inshā, and Muṣḥafī, are included in it, so that it must have been written about the beginning of the 19th century.

## 66.

**U. 36.**—Foll. 95; $8\frac{1}{2} \times 4\frac{1}{2}$ in.; 8 to 12 lines, in two columns, written obliquely and sometimes horizontally, with occasional transverse lines between the columns; Nasta'liq; 19th century.

[Delhi 74.]

### بياض

### Bayāẓ.

An Album, containing selections from the writings of Persian and Hindustani poets, with

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a few miscellaneous memoranda. It is prefaced by two Persian couplets and a Persian prose introduction by Shams al-Dīn.

بنامي كه تسكين جان‌ها از و است
جكرگ٘ده مغز و روان‌ها از و است
چكدگ٘ده سنجيدن نام او
ز تيغ زبان جوهر كفتگو

The contents are as follows:—

I. Fol. 2*b*. Persian verses by Ṭūsī, Mīrzā Ṣā'ib, Amīr Khān Muḥammad-shāhī, Maulavī Ma'navī, Mīrzā Nāṣir 'Alī, Zakī Hamadānī, Mazhar, Khān-khānān, Afsurdah, and a Mustazād by Amīr Khusrau.

II. Fol. 2*b*. Two Hindustani poems by Bismil, copied on the 26th and 27th Jumāda II., A.H. 1252 (A.D. 1836) respectively.

III. Fol. 7*a*. Hindustani verses by Ẕauq, Jur'at, Mushīr, Saudā, Inshā Allah Khān, Rangīn, Ma'rifat, Tāṣīr, Aḥmad, Muṣḥafī, Ḥasrat, 'Ishq, Ẓuhūr Allāh Khān Nūr, 'Ishrat, Aṣar, Naṣīr, Asīr, Afsurdah, Ḥazīn, and Afsos.

IV. Fol. 14*b*. A Maṣnawī by Bismil, in 57 couplets, copied on 29th Jumāda II., A.H. 1252.

V. Fol. 18*a*. Another collection of Hindustani verses by Jur'at, Muṣḥafī, Sokhtah, Najīf, Saudā, Mīrzā, Aṣar, Dard, 'Ishrat, Ẓuhūr, Sarwar, 'Ishq, Inshā Allāh Khān, Nāsikh, Naṣīr, Ṣanā Allāh Khān Firāq, Mīr Taqī, Mohan La'l; and Mukhammas poems by Bismil. Copied by Fatḥ Singh.

VI. Fol. 29*a*. Ghazals by Bismil in *radīf* ا. Copied by Saiyid Aṣghar 'Alī, Riẓawī.

VII. Fol. 31*a*. Ghazals by Ẕauq in *radīf* و.

VIII. Fol. 31*a*. A collection of Ghazals and a Manqabat, or poem in praise of Muḥammad, in six-lined verses by Bismil. On fols. 40*b* and 42*a* are written the place and date of copy, viz., Ambala, 11 Rabī' I., A.H. 1254 (A.D. 1838), and, at the end (fol. 50*a*), is the signature of the scribe Saiyid Aṣghar 'Alī, Riẓawī.

IX. Fol. 50*b*. A memorandum of a census of houses, males, females, and children, taken by Mr. Robertson (Deputy collector of Aligarh) in June 1848.

X. Fol. 51*a*. Two Wāsokht poems. At the conclusion of the first (fol. 55*a*) is the signature of Saiyid Aṣghar 'Alī Riẓawī, son of Saiyid Ashraf 'Alī Khān, dated 17th Sha'bān, A.H. 12[illegible]7 (A.D. 1841).

XI. Fol. 56*a*. Ghazals by Nawāb Ẓiyā al-Dīn Aḥmad Khān, Rukhshān, in *radīf* ن.

XII. Fol. 56*b*. An account showing the sums of money paid by and due from various debtors during A.D. 1848 and 1849.

XIII. Fol. 58*b*. A Persian poem on the date of the death of 'Alī.

XIV. Fol. 59*a*. The Maṣnawī of Mīr Taqī, called *Daryā i 'ishq*. See no. 164.

XV. Fol. 71*a*. Mukhammas poems by Ḥāmid.

XVI. Fol. 73*b*. Ghazals by Atish, 'Alī, Nāsikh, Bismil and others. On fol. 83*a* is the signature of Saiyid Aṣghar 'Alī and the date 24 March, 1843.

From fol. 84 the entries in the manuscript are written in reverse order, commencing from the last leaf.

XVII. Fol. 86*a*. The first Maṣnawī in the *Guldastah i Rangīn*, or Part VI. of the *Shash jihat i Rangīn* (see fol. 149*a* of no. 189), copied by Saiyid Aṣghar 'Alī on the 20th October, 1843. Appended is an unfinished copy of a Ghazal by Asad.

XVIII. Fol. 95. Ghazals and other verses by Bismil, with the dates 26th and 29th Rabī' I., A.H. 1254 (A.D. 1838).

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# V. TOPOGRAPHY.

## 67.

**U. 37.** Foll. 38; 10 × 6½ in.; ll. 12, 4¼ in. long; Nasta'līq; dated 14th March, 1904.

[W. IRVINE.]

### تاریخ بھدوھین

### Tārīkh i Bhadohīn.

An historical account of the Bhadohī Pargana of the District of Mirzapur. By Qāẓī Muḥammad Sharīf of Bhadohī.

Begins.

جاننےوالا چھپی و ظاھر کا واقف حال پیدا کئے کا سیوائے ذات خالق کردکار کے دوسرا نہین ھے الغیب و عند الله - جونکہ راقم کنہکار کو دیکھنے کاغذات پارینہ دیہی بمطالعہ کتب تواریخ و بزرگان و دیکر پیرانہ سالان کے زبانی سننے سے اپنے نزدیك سچا و راست معلوم ھوا لکھکر حسب فرمود جناب ولیم ولبرفورس برڈ صاحب بہادر دام اقبالہ بتاریخ ۱۷ فروری سنہ ۱۸۴۷ ع کے گذرانا

The work was originally written and presented to William Wilberforce Bird (I.C.S., retired, 1844) on the 17th Feb. 1847. Subsequently, in obedience to the request of [W.] Roberts, Magistrate of Mirzapur [1852 56] it was revised, with additional matter, and afterwards further particulars were supplied by James Simson, Joint Magistrate of Mirzapur [1858-62].

This copy was made by Shaikh Muḥammad Salīm of Bihtarī, District Ghazipur, on the 14th March, 1904. Muḥammad 'Abd al-'Azīz, by whom it was sent to Mr. Irvine, has added a postscript stating that, through the kind offices of Mr. [E. A.] Molony, Collector of Ghazipur, the work was copied by the permission of Qāẓī Saiyid Aḥmad, son of the author.

## 68.

**U. 38.**—Foll. 121; 12½ × 7½ in.; ll. 14, 5½ in. long; neatly written Nasta'līq; dated A.D. 1896.

[W. IRVINE.]

### آئینہ بندیلکھنڈ

### Ā'īnah i Bundelkhaṇḍ.

A history and geography of Bundelkhand, including Lalitpur in the District of Jhansi. By Saiyid Manẓūr Aḥmad.

The author states in his Urdu preface that he went to Bundelkhand in 1860 A.D., and in April 1867 completed the compilation of this history, which he offered to Colonel B. P. Lloyd, Commissioner of Jhansi.

The work is in three parts, divided into 26, 32 and 15 chapters (*tazkirah*) respectively, some of which are subdivided into *ẕikrs*. The volume consists of:—

Fol. 1. A title-page in English, written by the author's son Saiyid Maqbūl Aḥmad, dated Fatehgarh, 10 Sept., 1896, presenting this copy to Mr. William Irvine.

Foll. 2 and 3. An English title-page and a preface by the author, both dated Jhansi, 17 June, 1867.

Fol. 4. An Urdu title-page by the author, offering the work to Colonel B. P. Lloyd, dated 14 June, 1867.

Foll. 5–7. A table of contents.

Foll. 8–121. The text of the history, in 210 numbered pages, and also 11 statistical tables written by a different hand.

Begins.

الحمد لله ولی الانعام - والصلواة والسلام علی سیدنا محمد خیر الانام - و علی اله الکرام و اصحابه العظام - اما بعد احقر البریه وافقر الخلیقه سید منظور احمد

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سمدنی اصلح الله حاله و ماله وجهه تالیف اس کتاب کامل النصاب الموسوم به آئینه بندیل‌کهنڈ کی گوش گذار ارباب بصیرت کرتا هے

The last chapter contains an account of the principal villages in the District of Lalitpur, ending with a chronogrammatic poem.

Mr. Irvine has made a translation (included in this volume) of chapter 10 and part of ch. 11 of Pt. I. (foll. 30*a* 38*b*), which contains a history of "Rajah Chumpat, ancestor of the Rajahs Ḍangizāi."

## 69.

**U. 39.**—Foll. 28; 10½ × 6¾ in.; ll. 12, 4½ in. long; Nasta'līq; 19th century.

[W. Irvine.]

### تاریخ هنسوه

### Tārīkh i Hanswah.

An account of Haswa (Fatehpur). See *District Gazetteer of the United Provinces*, vol. xx., p. 224.

The work is anonymous, prefaced by five lines of verse:—

کب حمد خدا کی هو قلم سے
بهر هے احاطهٔ رقم سے
هے نعت نبی بهی سخت مشکل
هے کون جو طی کرے یهه منزل
اس سے تو یهی هے مجکو لازم
هون مطلب اصل کا مین عازم
تاریخ وطن کرون مین تحریر
حالات صحیح کی هو تشهیر
هنسوه جبسے هوا هے آباد
یون لکهتا هے خامه نقطه ایجاد

واضح هو که آبادی قصبه هنسوه زمانه دواپر کی هے هندو کهتے هین که عمر دواپر کی آٹهه لاکهه چونسٹهه هزار برس کی تهی

The author quotes (fol. 3*b*) from a history of Fatehpur by Shaikh Dalīl Allāh Tahsildar, written in accordance with an order of Wm. Muir, Collector of Fatehpur, dated 28th September, 1844. This, he says, was 37 years ago. The present work was therefore written about A.D. 1881.

Copied by 'Alī Aṣghar [son of Muḥammad 'Abd al-'Azīz of Bihtari].

## 70.

**U. 40.**—Foll. 15; 8 × 6 in.; ll. 12, 3½ in. long; Nasta'līq; 19th century.

[W. Irvine.]

### وقائع شهر بنارس و جونپور

### Waqā'i' i shahr Banāras o Jaunpūr.

Notes on the history of Benares and Jaunpur. By Saiyid Mubārak 'Alī, Pleader at the Munsif's Court at Benares.

Begins.

بعد حمد خدای عالم ونعت رسول شفیع الامم کے احقر العباد سید مبارك علی وکیل عدالت منصفی شهر بنارس عرض کرتا هے که بعض حالات شهر بنارس معه ضمیمه احوال جونپور جسکو جناب فیضماب سید مهدی حسین صاحب رئیس و ساکن شهر جونپور و پیشکار حضور تحصیل بنارس نے بعد تحقیقات کے عبارت فارسی عام فهم مین وقتاً فوقتاً تحریر فرماکر بحضور پرنور جناب مسٹر اُدنی صاحب بهادر . . . بدفعات گذرانے گئے تهے

These notes, with several others, were originally written from time to time in Persian by Saiyid Mahdī Ḥusain of Jaunpur, Peshkār of the Tahsil of Benares, for Mr. R. Udny, Magistrate and Collector of Benares. Unfortunately a number of them were damaged or destroyed. Mubārak 'Alī made this Hindustani translation of what was found remaining of these notes, and added some additional matter, with a list of contents.

The manuscript concludes with a very brief notice of the growth of Hindustani literature, and the names of the most famous modern poets.



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# VI. ROMANCES AND FABLES.

## 71.

**P. 2832** *c.*—Foll. 205–237 ; $6\frac{1}{2} \times 4\frac{1}{4}$ in. ; the first part in 2 coll., each of 11 lines, the second in diagonal lines ; Nasta'līq ; c. 18th century.

[J. LEYDEN.]

### قصۂ ابو شحمہ

### Qiṣṣah i Abū Shaḥmah.

A legendary account of Abū Shaḥmah, the son of the Caliph 'Umar ibn Khaṭṭāb, in Dakhani verse. By Amīn.

Begins.

الهی میرے دلمین یون گیان دے
همیشا تون منجهه مین تیرا دهیان دے

نه تج بن منجهے کوی ادهار هے
همیشه تیرا ذکر منجهه یاد هے

The story is stated to be an abridged version of a Persian original, written by the author at the age of 16, during the reign of Abū al-Ḥasan, the last of the Quṭbshāhī dynasty. It is dated the 27th Rajab, A.H. 1090 (A.D. 1679), and was copied at Seringapatam. The poem ends with a Persian couplet :—

الهی بیامرز این هر سه را
مصنف او قاری نویسنده را

تمت تمام شد قصۂ ابو شحمه در مقام سرنگ پٹن

Appended are six short poems in praise of God and the saint 'Abd al-Qādir Jīlānī, copied by the same hand. Of those the third (fol. 235*b*), the fifth, in praise of 'Abd al-Qādir by 'Ishratī (fol. 236*b*), and the sixth, are in Hindustani.

## 72.

**P. 2727** *c.*—Foll. 93–156 ; $8 \times 5\frac{1}{2}$ in. ; ll. 9 ; Shikastah āmez ; dated Muhammadpur, 3 Jumādā II., A.H. 1171 (A.D. 1758).

[J. LEYDEN.]

### قصۂ طالب و موهني

### Qiṣṣah i Ṭālib o Mohinī.

The tragic story of the loves of Ṭālib and Mohinī, in Dakhani verse. By Mīr Saiyid Muḥammad, Wālih.

Begins.

بچن کا انجمن جو دل‌کشا هي
چراغ اس بزم کا حمد خدا هي

خدای بنده‌پرور جو زبانکون
دیا قدرت مطلب کي بیانکون

In the introduction to the poem (fol. 97*b*) the author refers to the Dakhani romance called *Phūlbun* by Ibn Nashāṭī (see no. 103), so that the present work was written after A.D. 1655, the date of the composition of that romance. The story was related by an old Konkani Brahman, and is briefly put in verse. It is also called *Qiṣṣah i achambā*, or "the wonderful story." In a note in red ink written at the head of the first page the author is called Saiyid Muḥammad Mauṣūlī.

Ends.

یو قصے کا سدا رنگین اچهو باغ
بچن کے حاسدان کا دل اچهو داغ

عشق کے طالبان مطلوب پاوین
امیدواران کي امیدان بر آوین

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Colophon:

تمت تمام شد بتاريخ سيوم بماه جماد الاخر سنه ۱۱۷۱ هجري من مقام محمدپور قلم كشت تصنيف مير سيد محمد واله الخ

A portion of the *Khāliq-bārī*, a rhymed vocabulary of Persian and Arabic words explained in Hindustani, by Amīr Khusrau, is written in the margin of foll. 96*b* and 97, partly cut away in the binding.

It begins:

خلق باري سرجن هار - واحد يك بدا كر تار
رسول پيغمبر جان بسيڤهه - يارو دوست بولي جو ايڤهه

At the end of the manuscript (foll. 152*b*–156) are scribbled a portion of a letter in Persian by Ja'far Zaṭalī (spelt جافر جٹلي, see no. 133), scraps of poetry, etc.

## 73.

**P. 2727** *a*.—Foll. 71; 8½ × 5½ in.; ll. 17; Nasta'līq; 18th century.

[J. Leyden.]

A collection of poems in the Dakhani dialect, some of which are written on the margin. The following are written in the centre of the page:—

I. Fol. 1*b*. *Qiṣṣah i Bībī Maryam*. A Qur'anic account of the Virgin Mary, and of the birth and miracles of Christ.

Begins.

ششم باب اب مين كهون باصفات
هي عيسيٰ كے اسمين كتيك معجزات
چيڤهے باب مين ذكر عيسيٰ كا هي
كتيك معجزات مين حكايت يو هي

The poem is anonymous. It is called the 6th Bāb, and is probably an extract from a translation of the Persian *Qiṣaṣ al-anbiyā* of Muḥammad Ṭāhir. A copy of this poem is in the Library of the British Museum. Another Dakhani poem on the same subject, by Ghulām Aḥmad, forms one of a collection of poems (*Majmū'ah i qiṣaṣ*) published at Madras in 1873. A metrical version in modern Hindustani by 'Alī Bakhsh ibn Sa'ādat 'Alī, written in A.H. 1290 (A.D. 1873-4), was published at Bombay in 1880, also, in Gujarati characters, in 1881.

Ends.

لكهيا يو رهيكا سياه بر سفيد
لكهن هار كون نين صيد كا اميد
صلواة سلام كهه نبي پر شتاب
پرو فاتحه تنمين سب باصواب

II. Fol. 38*b*. The story of a pious queen of Egypt. By 'Ājiz. See no. 110.

Begins.

كهون مين ثنا صفت اسكا اول
بنايا هي جون يو جكت بے بدل
ركهيا جن معلق يو سة آسمان
چلاة هي جيو نيت زمين و زمان

The author relates that there was once a king of Egypt called Fīroz Shāh, at whose death his wife was placed on the throne. After a reign of 11 years she caused a proclamation to be made that she would marry and make over the kingdom to anyone who could give correct replies to 100 questions propounded by her. Many aspirants to her hand and kingdom came forward, but, failing to answer her questions, they were all slain and gibbetted. At length a wise man, named 'Abd al-'Alīm, came over from India. The poem deals chiefly with the nature of the questions put by the queen, and the answers given by him. They embrace the principal Muhammadan beliefs regarding the creation, the Qur'ān and its teachings, articles of faith, and religious observances. The questions were satisfactorily answered by 'Abd al-'Alīm, who then married the queen, and was made king.

The date of composition, Thursday, the 11th Ṣafar, A.H. 1100 (A.D. 1688), is given at the conclusion of the poem. Garcin de Tassy, in his

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notice of the author,[1] mentions this work under the title of *Qiṣṣah i Firoz Shāh*, but no such title appears in the work itself, nor is it likely to be so called, as it contains no account whatever of that king. It is entirely different from the Persian romance of that name described in Wilson's Catalogue, p. 386, as being "The story of Firoz Shah, son of the king of Badakshan, who sought a marvellous flower that was to cure a sick father."

Ends.

لکھیا یو قصہ مین مبارک گھڑي
طبق مشتري نور کي لے کھڑي
درودان کہو دمبدم محمد پر مدام
بحق محمد علیه السلام

III. Fol. 50*a*. *Qiṣṣah i Padmāvat*. A metrical version of the story of Ratan Sen, king of Chitor, and Padmāvat, daughter of Gandharūp Sen, king of Ceylon. By Ghulām 'Alī.

Begins.

بجا لیا اول مین خدا کا سپاس
کیا اوسکے الطاف کا مین سو آس
تحیت یو بعد از پیمبر اوپر
بھیجیا بعد از اولاد عزت اپر

The poem is incomplete. It ends with the account of Ratan Sen's marriage with Padmāvat in Ceylon, and of their departure by ship for his native country.

The following poems are written on the margin :—

IV. Fol. 1*b*. An anonymous story of the Prophet Muḥammad.

Begins.

حکایت عجب یك سنو دردمند
سین تو کھیلے دلکي فضلانکے بند
سنو اسکے تئین کان دے دلسون سب
کتے هین محمد رسول عرب

The legend describes the flight of Muḥammad to the mountains in fear of the wrath of God revealed to him in a dream by the angel Gabriel, who was sent to rebuke him for neglecting his devotions. His wife 'Ayeshah with his daughter Fāṭimah and the "Chār Yār" ('Alī, Abū Bakr, 'Umar, and 'Uṣmān), after much anxious search succeeded in finding him in a cave engrossed in prayer, and, after much persuasion, induced him to return with them to Medina.

Ends.

الهي نوازنده تون یا غفور
دے جنت منجے تون هزاران سون حور
جو کوئي اسکون پرکر منگے منجھ دعا
خدا دیویکا اسکون نادر جزا

V. Fol. 24*b*. A poem in praise of the saint 'Abd al-Qādir Jīlānī, with anecdotes and miracles ascribed to him. By Afẓal.

The poem is headed :—

مدح حضرة پیر دستگیر محي الدین سید عبد القادر جیلاني قدس الله سره العزیز

Begins.

تهین قطب عالم محی الدین قدیر
دو جگ هي تیرے هاة مین دستگیر
تهین چاند تجھ نور دو جگ مني
تون سلطان روشن هي ربکے کني

The author's name appears at the end of the poem on fol. 33*b*, l. 4.

The headings to the chapters are as follows :—

Fol. 25*b*.

در بیان حضرة مخدوم سید محمد حسینی قدس الله سره العزیز

Fol. 26*a*.

در بیان شیخ ثنان قدس الله سره العزیز

Fol. 27*b*.

در بیان حضرت شاه مدار قدس الله سره العزیز

[1] *Litt. Hind.* (2nd ed.), vol. i., p. 168.

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*Ibid.*

در بیان پیر زال بخاطر فرزند زاري میکند دستگیر فرزند داد

Fol. 30*a*.

در بیان مرید گنهگار بود پیر دستگیر دستگیري کرد دنیان و دین ایمان داد

Fol. 32*a*.

در بیان تعریف حضرت پیر دستگیر قدس الله سره العزیز

Ends.

کیا مختصر یو جمع راة حام
که صلواة سلطان په سب بیجو تمام
محمد کیا قادري یا ختم
بیجو درود سلطان پر دمبدم

VI. Fol. 34*a*. An account of a dispute between a husband, his wife, and his mother-in-law; a domestic scene described as occurring in the 11th century A.H.

Begins.

کہون مین اول صفت سبحان کا
دیاونت دے دان ایمان کا
نہین جس مین ایمان هي بے حد
تجا نو دنیا بیچ اوسکا جیا

Ends.

جتے قید کرتے اوننکون تیکے
سورنگ بهید کر آج اسکون تیکے
زمانه اهے یو ایگارا صدي
گئی نیك نیکي رهي هي بدي

VII. Fol. 38*b*. The story of a woman who burnt herself to death for love of Muḥammad, translated from the Persian. By Za'īfī.

Heading:—

نقل است زني بر حضرت رسول عاشق بود از عشق حضرت رسول در آتش افتاد

Begins.

اذا سن کہون نقل اس نار کا
جو ثبت قوم نر اوتار کا
سُنیا هون نبي زمانے مین ایك
اتها جو مسلمان کوئي مرد نیك

Ends.

اتها نظم یو فارسي نقل سون
سو دکهني کیا گیان هور عقل سون
بهوت اسکي معنیان مین هو مین دخل
سو کاریا هون محض اس نصیحت بدل

VIII. Fol. 53*a*. Salutary advice to married women, illustrated by an anecdote showing the fate that befel a disobedient and quarrelsome wife. By Makhdūm.

Begins.

سو لچهن تجے نید آتي هي کیون
پیا بن تجے سیج بهاتی هي کیون
پیاریان پیا کون سو راضي رکیو
اپس پیو کي ارواح تازي رکیو

A poem by a poet called Makhdūm, entitled *Qiṣṣah i bakhīl*, which forms one of a collection of poems (*Majmū'ah i qiṣaṣ*) published at Madras, 1873, is probably by the same author.

Ends.

کہا پند مخدوم زبان کهول صاف
هریك کوئي سنئے پُر کنه هوے معاف
هریك تیار بولو یو پورا کلام
محمد نبي پر درود و سلام

IX. Fol. 59*a*. *Qiṣṣah i mu'jizah i Bībī Fāṭimah Zuhrah*. An account of a miracle worked by Fāṭimah, the daughter of Muḥammad, on a poor man.

Begins.

دیگر یك حکایت سنو دلفریب
جتے مومنانکے دلانکا هي زیب
سنو فاطمه کي کرامات کون
فقیر کي مصیبت کي اصفات کون

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Ends.

سب سون خجالت کي نين هم مين تاب
کرين تجهه سون ظاهر هم اپنا حساب
همارے فعل سب تجهے هي عيان
کرين عفو هوؤ اثيان مهربان

## 74.

**P. 2495** *b*.—Foll. 63-82; $8\frac{1}{2} \times 6$ in.; ll. 14; Nasta'līq; written at Kolar, about the 19th century.

[J. Leyden.]

### قصهٔ ابراهيم ادهم بلخ

### Qiṣṣah i Ibrāhīm Adham i Balkh.

Anecdotes of Ibrāhīm Adham, king of Balkh, in Dakhani verse.

Begins.

ثنا اول کر تون اول سو کرتارك
يو دو جگ کون پيدا کرنهارك
الهي تون قادر هي رب الرحيم
تون صاحب هي ستار ای ذو الکريم
رحيمان تون صحب هي پروردگار
تون حيوم قيوم هي برقرار

Ends.

بسا سوچے تو بهي مرنا آهے
قيامت تلك يدگاري رهے
که بيتان هوين پانچ سو بيسی اوپر
محبان پڑو اسکو دلشاد کر
يو قصه هوا سب يو تمت تمام
محبان کهو سن کو فاتحه مدام

Copyist: Shaikh Ismā'īl bin Shaikh Muhammad.

Colophon:

اين خط شيخ اسمعيل ولد شيخ محمد در ... جمدی الاخر بتاريخ اول پير در مقام کولار شود

## 75.

**P. 2789.** Foll. 64; $8\frac{1}{4} \times 5\frac{1}{4}$ in.; ll. 8 to 10; Nasta'līq; 19th century.

[J. Leyden.]

Two stories, written in the Dakhani dialect. By Mīrzā Muḥammad Ismā'īl.

Begins.

قديم دنو مين بيچ ملك هند کے يك سوداگر بهوت بڑا هور عمده تها اوسے چهار بيٹے تهے تين لائق هور يك بڑا نالائق که تمام دن هور تمام رات بيچ نشهٔ شراب کے مست رهتا و جشن باری مين مشغول

The name of the author is written in an English note by Dr. Leyden on the fly-leaf.

The first story, entitled حکايت سوداگر, describes the adventures of the son of a merchant of India, who was expelled from home on account of his profligate habits. His mother gave him a lakh of rupees which he spent in fishing for pearls. He was fortunate enough to find two pearls, of priceless value (*durr i yatīm*), which he concealed on his person by making an incision in his thigh. He was captured by a band of robbers, who failed, however, to discover his concealed treasure, and, after various adventures, eventually returned home with his precious prize.

The second story, called نقل موس که پادشاهت کرد, is taken from the *Bahār i dānish*, or Persian Tales of 'Ināyat Allāh. See Rieu's Catalogue, p. 765*b*. It is the "Story of the Prince of Geelaun, and the King Mouse" in Jonathan Scott's translation (Shrewsbury, 1799), chapter 19, vol. ii., pp. 191–212. See also "The Story of the Mouse and the Prince of Gilan" in "Tales of the East" (Edinburgh, 1812), vol. ii., p. 580.

The characteristics of the Dakhani dialect are specially noticeable in this and the following manuscript. Apart from the ungrammatical arrangement of words and clauses, which differs so widely

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from the more polished style of Hindustani, the following grammatical and other peculiarities are worthy of note:—

1. The Agent case is occasionally employed with transitive verbs in a past tense, but, as a rule, the Nominative case is used; in either case, the verb is in agreement with the Subject: as, بهمنی نے کہی and برهمن کہا. The Agent case is also frequently used with the intransitive verb بولنا.

2. The Past tense of کرنا is always کرا (fem. کری), as وہ عورت بیان کری. With other verbs the termination is generally یا instead of ا, as چلیا; اونے بولیا.

3. The Persian termination ان for the plural number is much used, not only for persons, but also for things, and even with Hindi nouns: as, هاتیان, آنکهیان, سران, باتان, بهایان, عورتان, اونتان, لوگان.

4. The masculine inflected form of the Genitive case of the 1st and 2nd Personal Pronouns is used with the case-endings of the oblique cases: as, میرے پر, میرے سے, تمارے تین for تمکو.

5. Hindi forms occur, such as سون for سے; کون and تین for کو. Note also او for وہ as او نے for اس نے; also اوتے for اتنے, هور for اور, and other such peculiarities.

6. The aspirate in Hindi words is often omitted, there is much confusion between dental and cerebral letters, and long and short vowels, with an utter disregard of correct orthography generally. Thus, دیك for دیکھ; اوتکر for اُتّھکر; ثات for ساتھ; کچ for کچھ; باهی for بهائی; چرنا for چڑھنا; بہت for بہوت; لاگے for لکے. So also مو هات, واستے, طرکیب, عقربا, مذبوت for منہ هاتھ, &c.

These errors are probably due more to the ignorance of the scribe than to the peculiarities of the Dakhani dialect.

## 76.

**P. 2782 and 2790.**—Foll. 129; 8¼×5¼ in.; ll. 8; Nasta'līq; 19th century.

[J. Leyden.]

Four stories, in continuation of those contained in the preceding manuscript, written by the same hand, and probably the work of the same author, Mīrzā Muḥammad Ismā'īl.

Begins.

ایسہ کہتے هین کہ بیچ ملك هند کے یك شہر مین برهمن تہا اوس برهمن کون جورو بہوت حسین تہی کہ صورت اسکی ماہ تاب دیك کر شرمندہ رہتا تہا

The first story, entitled نقل برهمن در باب کید زن, is taken from the *Bahār i dānish*, or Persian Tales of 'Ināyat Allāh. It is that of the Brahman studying the fifth Veda, or no. 8, chapter xii. in vol. ii. (pp. 34–87) of Jonathan Scott's translation (Shrewsbury, 1799). In the original, five women give "lessons" to the Brahman in turn, but this version of the story contains an account of only four women, that of the third being omitted. The story of the third woman in this manuscript (lesson 4 in Scott's translation) is given under the title of "The Tale of the Simpleton Husband" in Burton's *Supplemental Nights*, vol. i., p. 239 (with a note in vol. ii., p. 332), and also in vol. iv., p. 116.

The second story (fol. 27*b*), entitled نقل زن برهمن, is of the wife of a certain Brahman of the Panjab who prayed her husband might become blind, in order that she might be able to carry on intrigues with her lovers without fear of detection. Her husband's suspicions are aroused, he becomes acquainted with her design, feigns blindness, poisons her four paramours, and divorces his wife.

The third story (fol. 37), called حکایت بادشاہ, contains an account of the adventures of a prince of Bengal, who, when born, was surreptitiously

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made over to the care of a *faqīr*. When grown up he escapes from his power by miraculous means, marries a princess under extraordinary circumstances, and encounters a series of remarkable adventures.

The fourth story (fol. 88) has no title. An ogress (*ralshasī*) in the form of a white camel is captured by seven sons of a king of the Deccan whilst out hunting. She devours all but the youngest, who manages to escape. Whilst pursuing him in the forest she sees a band of horsemen approaching, and, assuming the form of a beautiful woman, is taken by them to the king and becomes his concubine. During the night time Naujamba—as she is called—daily reverts to her original form as an ogress, and secretly devours all the king's elephants, horses, camels, and cattle, and accounts for their loss by a charge of witchcraft against the four queens, who are sent in exile to the forest. Each of them gives birth to a son, three of whom are slain to appease their mothers' pangs of hunger. The fourth queen refuses to slay her son. He is adopted by an old man, and, when 12 years of age, is taken by him to the palace. Perceiving by her magic art that this youth would encompass her death, Naujamba determines to get rid of him, and, with that end, induces the king to send him away to undertake four most hazardous and well-nigh impossible tasks. After encountering the most marvellous adventures he is successful in accomplishing them all, and finally slays the ogress, whereupon the banished queens are recalled and reinstated in the king's favour.

## 77.

**P. 2727** *b*.—Foll. 72–92; 8 × 5 in.; ll. 15; Nas ta'līq; c. 18th century.

[J. Leyden.]

### قصهٔ مینا

### Qiṣṣah i mainā.

The story of the king and the *mainā* bird, in Dakhani verse.

Begins.

کہون حمد مین پاك رحمان کا
کہ او حمد زیور هي ایمان کا
جمع حمد اوسکون سزاوار هي
کہ او جگ کون پیدا کرنہار هي
او خالق آهے سب خلق خاص و عام
او مالك آهے ملك کا سب تمام

The poem, which is anonymous and without date of composition, was written specially for the perusal of women. The *mainā* in the story is represented to be the faithful wife of a cow-herd, who refused to accede to the overtures of a go-between (*dūtī*) sent by the king, who was desirous of making her his concubine. The story ends with the king acknowledging his offence, and asking pardon of the *mainā*.

Ends.

کیا نظم قصہ کا نا بات کہول
دیکهے جو یك یاران نہ کہنا بول
بڑے فہم داران مین هون کم فہام
کیا هون یو ناداني سو تمام

Copyist: Ghulām Ḥaidar.

Colophon:

تمت تمام شد غلام حیدر تحریر یافت

## 78.

**P. 515** *d*.—Foll. 23; 8¼ × 5¼ in.; ll. 15; Nasta'līq; dated Bangalore, 7 Rabī' II., A.H. 1152 (A.D. 1739).

[Tipu.]

### Qiṣṣah i mainā.

Another copy of the preceding.

Copyist: Ḥasan Muḥammad, Fārūqī, of Bijapur.

Colophon:

تمت تمام شد تحریر فی التاریخ ماہ ربیع الآخر
بتاریخ هفتم روز سہ شنبہ بوقت ظہر بجاي بنگلور سنہ
۱۱۵۲ هجري کاتب المکاتب حسن محمد فاروقی
ساکن بیجاپور بعون الله تعالی نوشتہ شد

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## 79.

**P. 1050** *a*.—Foll. 1–7; $7\frac{5}{8} \times 4\frac{1}{2}$ in.; ll. 10; indifferent Nasta'līq; c. 18th century.

[GAIKWAR.]

### قصهٔ بهلول صادق

### Qiṣṣah i Bahlol i ṣādiq.

A tragic love-story in Dakhani verse. By Luṭfī.

Begins.

سد يك روز مين صحب زبن سين
جو اهل سخن تها نيكو بيان سين
فرشته خوئ تها پاكيزه صورت
جون بدر صبح تهـ بس تيز هركت

Bahlol, a pious Muhammadan of Benares, falls in love with a Hindu lady of that city. Seeing that they could not be married, because of their being of different religious persuasions, they end their existence by drowning in the river, and their bodies are burnt in the Hindu cemetery.

Ends.

عشق كرنا تو عشق پاك كيجئے
براه عاشقى تن جان ديجئے
ارے لطفى نون دل باندهے خدا سين
نبدهے دل مجازى دلربا سين

## 80.

**U. 1** *d*.—Foll. 59–70; $9\frac{1}{4} \times 5\frac{3}{4}$ in.; ll. 11 to 15; Nasta'līq; dated A.H. 1283 (A.D. 1866).

[J. O'KINEALY.]

### قصه منصور

### Qiṣṣah i Manṣūr.

An account of Manṣūr Ḥallāj, in verse. By Aḥmad 'Alī, Sivarājpūrī.

Begins.

عشق اك اسيب هي آشوب زا
عشق هي اك فتنهٔ رنج و بلا
عشق هي اك زور هي نيرنك ساز
عشق هي اك طرفه درد جانكداز
عشق اك عشق كش بيبك هي
عشق اك سنكين دل و سفك هي

Manṣūr Ḥallaj was the surname of Shaikh Ḥusain Ḥallaj, a celebrated Ṣūfī ascetic, originally a cotton-carder of Baiẓā.[1] It is here related of him how he was denounced as a heretic by the learned men of Baghdad for going about proclaiming "Ana'l-Ḥaqq," or "I am the Truth," and was condemned and cruelly put to death, after which his mangled corpse was burnt, and the ashes cast into the Tigris. This event took place in A.H. 306 (A.D. 919), or, according to Ibn Khallikān, in A.H. 309 (A.D. 922). The poem has been frequently published.

Ends.

راه سيدهي كون هي اي بوفه
هي مكروه راه راه مصطفى
هو چكا منصور كا قصه تمام
اب هي احمد كا محمد كو سلام

Copyist: Aḥmad Allāh.

Colophon:

از خط بدخط احمد الله ساكن [cut away] بانجام
رسيد . . . چهارم صفر سنه ۱۲۸۳ هجري

## 81.

**P. 2986**.—Foll. 141; $9\frac{1}{4} \times 6$ in.; ll. 9; Nasta'līq; dated Nagpur, 1st Dec., A.D. 1821.

### هشت كنشت

### Hasht kunisht.

The loves of king Bahrām; being a translation by Ghulām Aḥmad of Delhi of the Persian *Hasht*

[1] Beale, *Biographical Dictionary*, p. 243.



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*gulgasht*, a prose version by Shah Ḥusain, Ḥaqīqat, of the Maṣnawī *Hasht bihisht* of Amīr Khusrau.[1] See Rieu's Persian Catalogue, p. 611*b*, XI.

Begins.

حمد و ثنے خداے لا یزال اور صفت اوس آفرینندۂ
بے مثل کي کہ فقط کُن کہتے هي جسنے پیدا کي
کایذت اور اوسکے اشاریسے طرفة العین مین عدم سے
موجود هوئے موجودات

The work is in prose, with occasional verses. In his preface Ghulām Aḥmad states that he was a native of Delhi. Owing to adverse circumstances he left that city and came to Calcutta, where, after some time, he was befriended by Mr. Martyn,[2] and made this translation of the *Hasht gulgasht* at his request.

Shah Ḥusain, Ḥaqīqat, was the son of Saiyid 'Arab Shāh, a native of Khwust. He was a resident of Lucknow, and pupil of Shaikh Qalandar Bakhsh, Jur'at, and died at Madras. It is uncertain when he wrote the *Hasht gulgasht*, or Persian prose version of the *Hasht bihisht* of Amīr Khusrau. He afterwards made a Hindustani metrical translation of the same work, called *Hasht gulzār*, which was completed at Madras in Rabī' I., A.H. 1225 (A.D. 1810). It was published at Lucknow in 1267 (A.D. 1851), and at Cawnpore, 1268. Ḥaqīqat is also the author of a Hindustani Diwān and several other works. See *Sukhan i shu'arā*, and Garcin de Tassy, *Litt. Hind.*, i., p. 570.

This translation was made in A.H. 1217 (A.D. 1801),[3] the date being expressed by the chronogram باغ و بہار, as stated in the following lines, with which the work concludes:—

چھوڑ کچھہ اس جہان مین ایسي یاد
خلق جس سے کرے بہ نیکي یاد
یہہ صنم خانہ جب هوا طیّار
هوئي تاریخ اسکي باغ و بہار

The copy was made at Sitābaṛī (Hunter's Sítábáldí), a cantonment near the city of Nagpur in the Central Provinces, on the 1st Dec., 1821, by Pandit Jay Kishan, a native of Delhi, by order of the Resident Mr. Richard Jenkins, in whose service he was employed at the time.

## 82.

**U. 41** *b*.—Foll. 51 105; 11 × 6¾ in.; ll. 15; neatly written Nasta'līq; 19th century.

[Delhi 1171 *b*.]

## قصۂ رنگین کفتار

### Qiṣṣah i rangīn guftār.

The story of Humāyūn bakht, son of the king of Ceylon, and Mihr-chihrah, daughter of Dilārām the perfume-seller. By 'Azmat Allāh, Niyāz.

Begins.

لکھون آغاز مین نامي وہ نام
کہ هو آرایش آغاز و انجام
هو اللّٰہ الاحد موجود مطلق
نہین اوس بن کوئی معبود برحق
نہ کن حمد اوسکي کچھہ آسان سا کار
نہایت بے نہایت هي یہ اسرار

The author states in the preface that he was a native of Delhi, and went to Jaipur in the service of a Portuguese doctor called Xavier da Silva. Whilst there he happened to be at an entertainment given by Nawāb Muḥammad Dā'ūd, when reference was made to the *Nau-tarz i muraṣṣa'*, a translation of the Persian *Qiṣṣah i chahār darwīsh*, made by Muḥammad Ḥusain 'Aṭā Khān, Taḥsīn (see no. 129). The work was much approved

[1] The *Hasht bihisht* was completed in A.H. 701. Amīr Khusrau died in A.H. 725 (A.D. 1325).

[2] The Rev. Henry Martyn, translator of the Bible into Persian, who died A.D. 1812.

[3] The same year in which the popular translation of Amīr Khusrau's *Chahār darwesh* was made by Mir Amman of Delhi, under the title of the same chronogram *Bagh o bahar*.

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of by the assembled company, which induced him to write the present story in prose and verse in a similar style of language.

At the conclusion of the work the author remarks that Gaspar da Silva (زسپار د سلیوا), the son of the doctor, who is commonly known as Achchhe Ṣāḥib, read over the rough draft of the manuscript, and wrote a chronogram in which the title and also the date of composition, A.H. 1226 (A.D. 1811), is expressed by the phrase *Qiṣṣah i rangīn guftār*.

Ends.

زاسپار د سلیوا عرف اچھے صاحب نے کہ اوسکو چند روز نیازمند سے واسطے تعلم کا بھي درمیان رہا هي بارك الله نہایت ذهن عالي اور طبع رسا هي ایکدن اس کہاني کا مسودہ دیکھہ پایا غور کرکے بموجب سال تاریخ اسکا نام رکھا مینے بھی اوس کلام پر اختتام رکھا

دید مین آئي جب اس گلشن کي بہار
دیکھے آغاز سے انجام تلك سب گلزار
غورنے دلکے میرے مجھسے مخاطب ہوکر
نام و تاریخ کہا قصۂ رنگین گفتار

The latter portion of the last leaf, containing the scribe's colophon, is torn away.

## 83.

**P. 2723.** Foll. 118; $8\frac{3}{4} \times 6\frac{1}{2}$ in.; ll. 11; Nasta'līq; early 19th century.

[J. LEYDEN.]

### قصۂ گل و هرمز

### Qiṣṣah i Gul o Hurmuz.

The romance of Hurmuz, the son of a king of Rūm, and Gul, the daughter of the king of Khūzān.

Begins.

نقل هی که ایك بادشاہ تھا روم شہر مین جہان وسکے تابع تھا اور سب ملك کے بادشاہ وسکي تابعداری کرتے تھے اور خزانہ بھیجتے تھے اور سب لوگ چھوٹے بڑے وسکو قیصر رومی کہتے

The story is written in Dakhani prose, and is anonymous. It appears to be a translation of an original Persian tale. Metrical versions in Muhammadan Bengali have been made by Muḥammad Khāṭir and Shamsher 'Alī.

Ends.

تب قیصر خوزان کے بادشاہ کو خط لکھہ کرکے گل کو منگا لیا اور حرمز کے ساتھہ شادي دلایا اور خوشی خورمي سین رہنے لگین

## 84.

**P. 2624.**—Foll. 67–114; $8\frac{1}{2} \times 6$ in.; ll. 9 to 12; Nasta'līq; written on European paper water lined "Gior Magnani"; 19th century.

[J. LEYDEN.]

Two anonymous stories, in Dakhani prose.

I. Fol. 67. قصۂ انار رانی *Qiṣṣah i Anār Rānī*. The story of the princess Anār and her marriage with a prince of India; a fairy tale.

Begins.

کہنے ہارے خبرونکے ہور عاقلان اگے کے کہے ہین کہ بیچ ملك ہندوستانکے یك بادشاہ تھا کہ سخاوت اور جوان مردي اور عدالت مین مانند اوسکے دنیا مین کم اور خزانے اور سونا روپا اور زر و جواہر اور اسباب و سپاہ حد سے زیادہ تھے

II. Fol. 91. قصۂ بندگان عالي *Qiṣṣah i Bandagān 'Ālī*. A story of adventure of the Caliph Hārūn al-Rashīd.

Begins.

اي یاران و دوستان اگر چہتے ہو کہ یہ نقل عجیب کو سنا ثات کان اشتیاقکے سنو کہ پچھلے دنو مین بیچ عید الضحي کے خلیفہ ہارون الرشید واستے تماشا اور سیر کے بیچ شہر بغداد کے ایدھر اودھر پھرنا چاہا اوسوقت اوسکے ثات کوئي رفیق ہمراہ نہین تھا

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## 85.

**P. 2717.**—Foll. 29; $8\frac{1}{4} \times 5\frac{1}{4}$ in.; ll. 17; Nasta'līq; 19th century.

[J. Leyden.]

A collection of short stories and fables, written in the Dakhani dialect.

Begins.

يك بادشاه تهے خراسان مين نام اوسكا نوروز و
بدشاه بهوت عدل اور صحب انصاف تها اوس
بادشاه كے ملك مين تمم رعيت خوش حل
رهتى تهى

The contents are as follows:

1. The story of Prince Fīroz, son of Nauroz king of Khurasan. Whilst hunting he was invited by a stranger to an entertainment at his house in the forest, and was disposed to accede to his request, but was dissuaded from so doing by his minister, who related to him the story of a stag which had been deceived and killed by a lynx. Thereupon the stranger was arrested, and confessed that he was a robber.

2. Fol. 3*a*. A version of the fable of the fowler and the flock of pigeons, related at the beginning of the first Book (*Mitralābha*) of the *Hitopadeśa*.

3. Fol. 5*b*. The fable of the nightingales and the crow who envied their sweet song.

4. Fol. 6*a*. The story of a thief who was in love with a woman, and was induced by her to steal the king's shawl.

5. Fol. 7*b*. The story of a band of robbers, who dwelt in the mountains of Arabia and plundered the wayfarers.

6. Fol. 8*b*. The adventures of a mighty wrestler, who undertook a journey to a foreign country despite his father's prohibition.

In a note at the end of this story it is stated that it was written at the direction of a Mr. Thomas Jervis (تامس جروس صاحب).

6. Fol. 12*b*. An anecdote of a holy man who rode on a tiger with a snake in his hand. The poet Sa'dī of Shiraz met him, and learnt the secret of his immunity from danger.

This story, by mistake, also bears the number 6.

7. Fol. 13*b*. The story of a king who, finding a princess in the forest, who had been carried off by a demon, took her home and married her. The demon went in pursuit of him, and killed them both.

8. Fol. 14*a*. The story of Nūrjahān, a beautiful princess who fell in love with a prince.

9. Fol. 14*b*. The story of Jahāndār Sulṭān; being an epitomised version of the *Bahār i dānish* of 'Ināyat Allāh.

10. Fol. 27*a*. The story of a merchant and his faithful dog.

11. Fol. 28*b*. The story of an astrologer who refused the hospitality of a poor man, and preferred to sleep outside his house, relying on his magic art in predicting it would not rain. He got drenched in a storm, whilst the beggar's dog, knowing by instinct that the rain would come, slept inside the house and kept itself dry.

12. Fol. 29*b*. The story of a king who was versed in astrology, but was put to shame by Plato the philosopher. This story is incomplete.

## 86.

**U. 42.**—Foll. 436; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; ll. 11; carelessly written Nasta'līq; 18th century.

### انوار سُهيلي

### Anwār i suhailī.

An anonymous translation, in the Dakhani dialect, of the *Anwār i suhailī*, or Persian version of the Fables of Bīdpā'ī by Mullā Ḥusain ibn 'Alī al-Wā'iẓ al-Kāshifī. See Rieu's Cat., p. 756*a*, and Ethé's Cat., no 757 (col. 510).

Begins.

شروع كرتا هون مين اِث كتاب كُو خداي كه
نام پر كيسا خدا كه جهانتك موجودات آسمان و

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زمین که درمیان هین رات و دن اسکی صفت کهت هین اور اتهارد هزار عالم اسکي مهرباني و بخشش سقی جیوت هین

The translation includes that of the Persian preface, and is of the first four Books only.

Contents: Preface, fol. 1. Introduction, fol. 11*b*. Bāb I., fol. 69*b*. Bab II., fol. 210*b*. Bāb III., fol. 283*a*. Bāb IV., fol. 345*a*.

In addition to the usual characteristics of the Dakhani dialect there are certain peculiarities in this manuscript. The vowel *kasrah* is written for *majhūl ye*, as نِ for نے; کِہ for کے; پڑنِوالِ for پڑھنےوالے. So also ث for س, ت for ط, ڑ for ڑ, as ثِ for سے, اُث for اُس; پہاڑ for پہاڑ. The final *ma'rūf ye* is generally written *majhūl*, as کے for کي, سقے for سقي (سے).

There is another Dakhani translation of the *Anwār i suhailī*, made by Munshī Muḥammad Ibrāhīm ibn Malik Ḥusain Khān in A.H. 1237 (A.D. 1822), published at Madras, 1824.

A Hindustani translation was made by Faqīr Muḥammad Khān, called Goyā, an Afrīdī of the 'Alī-khail, native of Kolhar, resident of Lucknow, and pupil of Shaikh Imām Bakhsh (Nāsikh). It was completed in A.H. 1254 (A.D. 1838), and has been frequently published. The translator has written a long introduction, containing an autobiography, and an historical account of the Afghans, and specially of his clan.

Nawāb Muḥammad 'Umar 'Alī Khān, called Waḥshī, has written an abridged prose translation called *Sitārah i Hind*, or, by a chronogram, *Ẓiya i ḥikmat* (A.H. 1279 = A.D. 1862 63). There is also a metrical translation by Jānī Bihārī Lāl, Rāẓī, called *Arzhang i Rāẓī*, Agra, 1879.

The *'Iyār i dānish*, a modernized Persian version of the Tales, based on the *Anwār i suhailī*, written by Abū al-Faẓl ibn Mubārak, has been translated into Hindustani by Maulavī Ḥāfiẓ al-Dīn Aḥmad, under the title *Khirad-afroz*, edited and revised in 2 vols. by T. Roebuck, Calcutta, 1805.

On the fly-leaf is the name of a former owner. "Randolph Marriott, 1766," with the following note, written by a different hand: "The Kūhlah Dumna or Pilpay's Fables "in the Moors Language spoke in Bengal" but wrote in the Persic characters."

Ends.

پس جو ایک شخص دردمند دوستون که ساتهه دوستي کرک اور دغابز و حرامزاد دشمنون سُون پرهیز کرک وه شخص اپني غرض کو حاصل کریک اري وفادار دوستون که ساتهه بیٹهکر خوشوقت رهے اور بد ذات دشمنون کي صحبت سُون بچاکے

Copyist: Ṣadr al-Dīn.

Colophon:

کلیله دمنه کتاب کي جلد تمم هوئي لکهنےوالا [name obliterated] اِث کتاب کا حقیر صدر الدین اور مالک صاحب

## 87.

**P. 1542.**—Foll. 219: 11 × 7½ in.; ll. 15: Nasta'līq: 19th century.

[R. Johnson.]

### Anwār i suhailī.

Another copy of the same translation, without Mullā Ḥusain's preface, and beginning with the Introduction:—

کہ بیچ چین شہر کے درمیان همایون فال نام بدشاہ ایک تہ کیسا بادشاہ کہ اسکا دولت و لشکر کا آوازہ مسک بملک پہونچا تہ اور اسکي بادشاهي و بزرکي کا ذکر آفتاب کي مانند شہر بشہر مشہور هوا تها

The copy ends in the middle of the 8th Story of Book II. (p. 171 of Wollaston's translation). The headings of the Books and Stories are not clearly indicated. Bāb I. begins on fol. 62*a*, and Bāb II. on fol. 172*a*.

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## 88.

**P. 1536.**—Foll. 245; 11×7¾ in.; ll. 15; Nasta'liq; 19th century.

[R. Johnson.]

### Anwār i suhailī.

Another and better written copy of the same translation as the preceding, extending as far as the end of the 4th Book, but wanting the first seven leaves.

It begins in the middle of Mullā Ḥusain's Introduction (p. 14 of Wollaston's English translation) at fol. 4*a*, line 5 of the preceding copy, with some alterations:—

مرغونکے شہرگ سین لہو نکلتا تہا اور تڑپنکي سیر
کرنے سے شکارگہ کے میدان جنورونکے حال پر بند
ہوا - جد بادشاہ شکار کونے سون خوشوقت ہوا اور
میدان کو ہوائي و صحرائي جنور سین خلي کیے کوچ
کا نقارہ باجا

## 89.

**P. 2076.**—Foll. 102; 9½ × 5¾ in.; ll. 13 to 17; Nasta'līq; c. 18th century.

[R. Johnson.]

### Anwār i suhailī.

Another copy, extending as far as the middle of the Story of the Frog and the Snake in Book I. (no. xxvi., p. 132, in Wollaston's English translation).

## 90.

**U. 43.**—Foll. 150; 11½ × 6½ in.; ll. 13; Nasta'līq; 19th century.

[J. Ballantyne.]

### Anwār i suhailī.

Another copy of the same translation, containing the first two Books only, and without the Preface and Introduction.

It begins:

پہلے باب جھوٹھ اور چغلخورونکي بات سُون
پرھیز کرنے کے بیچ - راي داب شیم نے بیدپائي
برہمن کُو کہہ کہ پہلي نصیحت کا مدّعا یہي ہے کہ
جد کوئي شخص بادشاہ کے نزدیک مرتبہ مون
سرفرازي پاوتا ہے

The second Bāb commences on fol. 118*b*. An English translation is written on the margin as far as fol. 10*a*. Some Arabic verses, with translations, are written at the end.

## 91.

**P. 1899.**—Foll. 8; 10¾ × 7¾ in.; ll. 15; Nasta'līq; 19th century.

[R. Johnson.]

### Anwār i suhailī.

An incomplete copy of the commencement of the translation.

A note in red ink on the fly-leaf states that the manuscript consists of 253 leaves.

## 92.

**U. 44.**—Foll. 16; 13¼ × 9¼ in.; ll. 16 and 17; Shikastah āmez Persian characters; c. 18th century.

### قصہ سبز و رنگ

### Qiṣṣah i Sabz o Rang.

The story of Sabz, the son of Bahār, king of Gulistān, and Rang, the daughter of Gulshan, king of Ṣabā; a love tale, in verse. By 'Ashiq.

Begins.

الہي سبز کر میرے سخن کو
دے آب و رنگ اس غنچۂ دھن کو
نہال نطق کو اب برکت و بر دے
کل و کلزار کر اسکو ثمر دے

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The poem bears no date or scribe's colophon. There are 29 coloured illustrations, and an ornamental *'unvān*. On the fly-leaf is preserved the signature of a former owner in Hindustani characters اولّم جورج اوڈس, *i.e.* William George Woods.

Ends.

شعر کو شعر فہمي کا ہے دعوا
یہہ لا دعوا ہے نہیں ہے اسکو دعوا

الہي تو تصدق بیر حضرات
میري اب ہووین یہہ مقبول ابیات

## 93.

**U. 45.**—Foll. 103; 9 × 6¼ in.; ll. 11 to 14; Nas ta'līq; 19th century.

[Delhi 68.]

A collection of miscellaneous works in prose and verse, consisting of:—

I. Fol. 1. كربہ نامہ *Gurbah-nāmah*. The story of the old cat who went on a pilgrimage, and devoured a cock and a crane whom she had persuaded to accompany her. By Saiyid Ghulam 'Alī of Delhi.

Begins.

یہہ جو مشہور ہي کہ نو سہ چوہے کہائے بلی حج کون چلي اوسکا اصل مطلب یون سنا جاتا ہي کہ ایك روغن‌گر کے گیر مین بلي تہي جب وہ معمورہ اور ضعیفہ ہوئي تو ضعف اور نا طاقتي کے سبب سین ہاتہہ چالاکي اور صفائي اوسکي کا نہایت تنگ ہوا

The story appears to be an adaptation of the tale entitled "The Partridge and Quail, who were devoured by the sanctimonious Cat," in Wollaston's English translation of the *Anwār i suhailī*, or Ḥusain Vā'iẓ Kāshifī's Persian version of the Fables of Bīdpā'ī, Book IV., no. 5.

Copied by 'Abd al-Karīm, on 25th Muḥarram, A.H. 1250 (A.D. 1834).

Colophon:

تمم شد این کتاب گربہ نامہ تصنیف غلام علي قوم سید بدستخط حقیر و فقیر عاصي عبد الکریم عفي عنہ بمکان دیوخانہ جناب مولوي صحب قبلہ مولوي نحمت خان صحب سلمہ اللہ تعالی بوقت یکپاس روز برآمد حسن انجام یافت تحریر في التاریخ بست و پنجم محرم روز مبارك پنجشنبہ سنہ ۱۱۵۰ [*sic*] ہجري[1]

II. Fol. 10. A Sunnī poem — without any name — describing the miracles performed by Muḥammad in Arabia (Yaman), and the conversion of the king and his army to the faith of Islam. By a poet called Thānesarī apparently a convert from Hinduism whose name appears at the conclusion of the poem.

Begins.

اول تعریف سوہي مصطفا کو
کہ جسکي صفت مین پیا خدا کو
عجب خاوند جس کا یہہ عبد ہي
ایسي فہمید کي ہر عقل رد ہي

Ends.

الہي اسکے پڑہنے سننےوالے
قیامت کو ہون جنت کے حوالے
یہہ سنکر اي مسلمانون کرامت
کہو اس ذات پر کلمہ و صوات

III. Fol. 22. A poem, with a large admixture of Hindi words, containing religious admonitions, illustrated by anecdotes and traditions. By a poet with the takhallus Faqīr.

Begins.

اللہ نام جپو رے بھائي
جي تم مین کچہہ ہي چترائي
الہ نم جپو دن راتا
غیر کا ٹوڑو دل سے ناتا

[1] The colophon is hurriedly written in shikastah. The date 1850, clearly written, is evidently a mistake for 1250. 'Abd al-Karīm is the copyist of two other works in this collection, one (no. vii.) dated 1253, the other (no. ix.) dated 1245.

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Ends.

نرك مين جاوين پير سذوين
اپنے كئے كا بدلا پاوين
وفي انفكم اوسدن جانو
من عرف كي رمز پهچانو

IV. Fol. 37. اساس الوهابين *Asas al-Wahhābīn.* An inquiry into the origin and spread of Wahhābī tenets in Delhi.

Begins.

حمد الله تعالي كي تمام فرشته اور تمم جن اور تمام انسان روز ازل سے قيمت تك لكهين تو ايك ذره بهي نهين هو سكے اور نعت آنحضرت سرور كائنات صلى الله عليه و سلم كي كس زبان سے بيان كرون كه يهان زبان ناطق كنكي هي

The work is written in the form of question and answer. The author begins by referring to the preaching of Wahhābī doctrines in Delhi by Maulavī Muḥammad Ismā'īl, and Maulavī 'Abd al Ḥaiy, two relations of Shāh 'Abd al-'Azīz, the former his nephew, the latter his son-in law. He then describes the controvery between Maulavī Nūr Muḥammad of Bhatner, aided by Muḥammad Ismā'īl on the one side, and Muḥammad Ramaẓān Shāh on the other, regarding the orthodoxy of a work written by the latter, entitled *Bulbul i bāgh i Muḥammad.* The matter was referred to Shāh 'Abd al-'Azīz, who decided in favour of the author. The work concludes with a brief account of Muḥammad Ismā'īl's fruitless expedition with Saiyid Aḥmad of Bareilly to carry on a religious war in the Panjab, and of the spread of his heretical teachings in Delhi.

V. Fol. 47. A Maṣnawī by Sa'ādat Yār Khān, Rangīn, written in the form of a letter to a friend at Delhi, containing a metrical version of the story of a carpenter, a tailor, a goldsmith, and a priest, the 5th Tale in the *Totā-kahānī* of Ḥaidar Bakhsh, Ḥaidarī, a Hindustani translation of the Persian *Ṭūṭī-nāmah* of Muḥammad Qādirī. The Maṣnawī is the second in the *Guldastah i Rangīn*, or Part VI. of the *Shash jihat i Rangīn.* See no. 189, fol. 150*a*.

Begins.

اي ميرے جان اي ميرے جاني
محرم رازهاے پنهاني
تيري صورت جو ياد آتي هي
بيقراري مجهے سذتي هي

The story, which has been published under the title *Chār bagh*, begins (fol. 49*a*):—

كه كسى وقت مين كهين همدم
هم سفر چار شخص تهے باهم
ايك درزي تها ايك تها نجار
ايك زاهد تها ايك تها سنار

VI. Fol. 54. دريا عشق *Daryā i 'ishq.* A love-poem, by Mīr Taqī.

Begins.

عشق هي تازه كار تازه خيال
هر جگهه اوسكي ايك نئي هي چال

VII. Fol. 63. تيره ماسه *Terah māsah.* A poem describing the grief of a woman separated from her lover during each month of the Hindu year. By Quṭbī.

Begins.

پريم پيت كي ريت برنها رچي است سون
قالو بلا اتيت كهه چهوتي تهي مست سون
يو مين بنا بناو دهر سے پيت كا
آ چها هي اب داوديه نكارا جيت كا

The poet begins with the month Āsāḍh, and introduces an intercalary month, called Launḍ, between Śrāvaṇ and Bhādra, thus making a year of 13 months.

Ends.

هو الموجود فاطلبني تجدني
وان تطلب سوائي لم تجدني
هو الاول هو الاخر هو الله
هو الظاهر هو الباطن هو الله

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Copied by ʻAbd al-Karīm, on 2nd Rabīʻ II., A.H. 1253 (A.D. 1837).

Colophon:

تمام شد تيره ماسه در ماه ربيع الثاني تاريخ دويم
سن هجری بارہ سي تري پن دست خط عبد الكر[يم]
نوشتم براي خود تمام شد

VIII. Fol. 78. A Persian Maṣnawī.

Begins.

سرايم كنون حمد آن كارساز
كازل تا ابد هست بنده نواز

همه هر چه بيني همون ساخته
هم از خواهش خويش پرداخته

IX. Fol. 86. بكث كهاني *Bikaṭ kahānī*. A Bārah-māsah poem, by Gopāl. Another copy of No. 169.

Begins.

سنو سكهيو بكث ميري كهاني
بهئي هون عشق كے غم سون ديواني

Copied by ʻAbd al-Karīm, on 25th Shaʻbān, A.H. 1245 (A.D. 1830).

Colophon:

تمام شد دست خط عبد الكريم براي پاس خطر
خود نوشتيم . . . سنه ١٢٤٥ هجري ماه شابان تاريخ
بست و پنجم روز شنبه

X. Fol. 96. A Maṣnawī by Saʻādat Yār Khān, Rangīn, written in the form of a letter sent from Lucknow, and addressed to his brother Khudā Yār Khān at Delhi; being the first Maṣnawī in the *Panjah i Rangīn*, or Part v. of the *Shash jihat i Rangīn*. See no. 189, fol. 128*a*.

Begins.

عزيز القدر ميرے يار بهائي
ستاتي هي مجهے تيري جدائي

قسم تيرے هي سركي اي خدايار
بهت بيكل رهے هي يه دلزار

## 94.

**U. 46.**- Foll. 39; $9\frac{3}{4} \times 6\frac{1}{2}$ in.; ll. 13: Nastaʻlīq: 19th century.

## قصهٔ هشّام و قمر

## Qiṣṣah i Hashsham o Qamar.

The story of prince Hashshām and the princess Qamar, in Dakhani verse. By Mīr Najbat Allah Shah of Rathāsī, who is also called Ḥaẓrat Mīr Ṣāḥib.

Begins.

كهين ايكدن مين شفيع الامم
كسي بات سين تهے بهت بيچ غم

نظر يه نبی جيكی تهی طرف در
كه اتنے مين از در در رائے عمر

كيا اسلام اور كهڑے باند هتهه
كها يا عمر بيٹهيو ميرے ستهه

The story is narrated by ʻUmar to the prophet Muḥammad. He relates that whilst journeying to Egypt he had an encounter with a traveller, who displayed such remarkable skill in archery that a friendship sprang up between them. The stranger, Hashshām, prince of Syria, was on his way to see the princess Qamar, whom he hoped to marry. ʻUmar accompanied him, and promised to render every assistance in his enterprise. On arriving at the city where the princess dwelt they found that she was about to be married. The lovers managed to obtain a clandestine meeting in the garden of the palace, and Qamar eloped with the prince on horseback. They were pursued, and despite ʻUmar's efforts for their escape, Hashshām was slain, and the unhappy Qamar plunged a dagger in her heart, and perished with her lover.

The poem is without date, and contains numerous phrases and occasional lines in Persian.



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Ends.

خدا یا بحق بنی فاطمه
که برقول ایمان کینی خاتمه
اکر دعو تم رد کنی ور قبول
من و دست دامان آل رسول
بر این آرزو کردم این را ختم
رحم کن رحم کن رحم کن رحم

Copyist: Ḥabīb Allāh, son of 'Iṣmat Allāh, of Rathāsī, disciple of the author, Ḥaẓrat Mīr Ṣāḥib.

Colophon:

این کتاب قصهٔ هشام قمر تصنیف حضرت میر صاحب میر نجبت اللّٰه شاه جیو سکنه رتهاسی است دست خط فقیر حقیر میان حبیب اللّٰه ولد میان عصمت اللّٰه متوطن رتهاسی تلمیز حضرت میر صاحب جیو است

## 95.

**P. 3438.** Foll. 80; 9×6 in.; ll. 11; large, well written Nasta'līq; 19th century.

A collection of 108 short fables and anecdotes, mostly derived from Persian sources, to which an index is given at the end of the volume.

The first anecdote is as follows:—

ایك شاعر نے تونکر کي تعریف کي کچھه ندیا پھر اوس نے اُس کي هجو کي تو بھی کچھه نکیا آخر لاچار هوکر اوسکے دروازے پر جا بیٹھا تب وه بولا سنو تم نے هماري مدح کي کچھه نه پایا مذمت کي تس پر بھي کچھه هاتھه نه آیا اب همارے دروازے پر دھرنه کیون دیا هی کہا اب اس واسطے بیٹھا هون جو تم مرو تو تمهارا مین مرثیه کهکر اوٹھون

## 96.

**R.S. Ms.**—Foll. 167; 9¼×6 in.; ll. 11, 3½ in. long; clear Nasta'līq; 19th century.

[Sir Wm. Jones.]

### گلستان
### Gulistān.

An anonymous prose translation of the Gulistān of Sa'dī, in Dakhani Hindustani.

Begins.

شکرانه تحقیق خدا بزرگ کا که بندکی وسکا سبب نزدیکی کا هے اور شکرانه بیچ وسکا زیاده نعمت هے جو یکدم که نیچے جاوے مدد حیات کا جو اوپر آوے خوشی وجود کا پس هر دم مون دو نعمت موجود هے هر نعمت پر شکر لازم

The following note by Sir William Jones is written on the fly-leaf: "The Gulistan literally and coarsely translated into Hindustani." It certainly is unidiomatic and ungrammatical.

Ends.

افسوس کئے یك وه که جمع کیا اور نکیا دوسرا وه که جانا اور نکیا کوی نجنے بخیل فاضل کون که نه خواهش مون کهنے کا کوشش کرے و کر سخا دو سو کنه رکهے بخشش و سکا عیب سب نیچے چهپاوے * تمام هوا کتاب گلستان هندی

## 97.

**P. 2767.** Foll. 209; 8½×6 in.; ll. 11; Nasta'līq; rather worn eaten; early 19th century.

[J. Leyden.]

### گلستان
### Gulistān.

An anonymous prose version of the Gulistān of Sa'dī, written in the Dakhani dialect.

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Begins.

یك بدشه كتين سنيا هين جو واسطے مارنے
بندبوان يك بيكنده كے حكم فرمايا او بيچاره بيچ حل
نه اميدي كے زبان سين كهه ركهة تهه بادشاه كتين
گنيان روبرو دينے لگيا هور سخت كهنا شروع كيا

The translation begins with the first chapter, without the preface. The other chapters have the following headings:—

2. بيچ خصلتان فقيرونكے fol. 48*a*.
3. بيچ بزرگيان قناعت كے fol. 84*a*.
4. بيچ فايدے خاموشي كے fol. 114*a*.
5. بيچ عشق جواني كے fol. 120*b*.
6. بيچ ناقوتي بڈهاپي كے fol. 145*a*.
7. بيچ اتر كرنے تربيت كے fol. 152*b*.
8. بيچ اوبن حكمت كے هور نصيحت كے fol. 179*a*.

Ends.

هور كڙوي دارو كون نصيحت كي خوش طبعي
شهد مين ملاكر كئے هي كيون كه كاهل طبيعتان
اونوكي قبوليت كي دولت سون بے نصيب نا رهے *

## 98.

**U. 47.** Foll. 200; $10\frac{1}{2} \times 7\frac{1}{2}$ in.; ll. 13, $4\frac{3}{4}$ in. long; good Nasta'līq; 19th century.

[J. BALLANTYNE.]

## باغ و بهار
## Bāgh o Bahār.

Tales of the Four Darweshes. Translated from the Persian *Qiṣṣah i chahār darwesh* of Amīr Khusrau, by Mīr Amman of Delhi.

Begins.

سبحان الله كيا صانع هے كه جسنے ايك مشّهى خاك
سے كيا كيا صورتين اور مثى كى مورتين پيدا كين
بوجود دو رنگ كے ايك كورا ايك كالا اور يهى نك
كان هتهه پون سب كو ديئے هين

The Persian original was composed by Amīr Khusrau of Delhi (who died A.H. 725, A.D. 1325), in order to amuse the sick-bed of his spiritual preceptor Niẓām al-Dīn Auliyā, commonly called Shakarganj Shāh.

The translation was made by order of Dr. John Gilchrist into easy colloquial Urdu for use in the College of Fort William. It was begun in A.H. 1215 (A.D. 1801), and completed two years later in A.H. 1217, the date being fixed by a chronogrammatic title.

Speaking of himself in the preface, Mīr Amman says that his ancestors dwelt for many years at Delhi, from the reign of the Emperor Humāyūn (A.D. 1530–56). When Sūrajmal Jāṭ (of Bhartpur) seized his ancestral estate, and Aḥmad Shāh Durrānī plundered his household property, Mir Amman left his native city, and after staying some short time at 'Aẓīmābād (Patna) he went on alone to Calcutta, where he was employed by Nawāb Dilāwar Khān as tutor to his younger brother, Mīr Muḥammad Kāẓim Khān. After about two years he obtained an introduction to Dr. Gilchrist through Munshī Mīr Bahādur 'Alī.

The Persian Tales were originally translated into Urdu by Muḥammad Ḥusain 'Aṭā Khān, Taḥsīn, under the title *Nau-ṭarz i muraṣṣa'*, but its language was too ornate, and not colloquial enough for use as a text-book. The *Bāgh o Bahār* was first printed in Calcutta, 1803, and became so popular that numerous editions and translations have been made.

There are two metrical versions, one by Shamlah (Lucknow, 1856), which has been translated into French by Garcin de Tassy (Paris, 1878): the other by Ghulām Muḥammad Khān, Khabīr, under the title of *Kharīṭah i surur* (Lucknow, 1875).

Mīr Amman subsequently translated the *Akhlāq i Muḥsinī* of Ḥusain Vā'iẓ Kāshifī, under the title of *Ganj i khūbī*.

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# VII. POETRY.

## 99.

P. 2495 *a*.—Foll. 62; 8½ × 6 in.; ll. 15; Nasta'līq; dated 2nd Jumadā II., A.H. 1133 (A.D. 1721).

[J. LEYDEN.]

### قصهٔ سیف ٱلملوك

### Qiṣṣah i Saif al-muluk.

The romance of Saif al-mulūk, son of 'Aṣim, king of Egypt, and Badī' al-jamāl, princess of China; a Maṣnawī in the Dakhani dialect. By Ghauwāṣī.

The first leaf is wanting, the manuscript beginning at line 17, p. 3 of the lithographed edition of Bombay A.H. 1290 (A.D. 1873).

تیرے نور کي راہ دیکھتا منجھہ
ولا عاقبت کا بچھڑ منجھہ
سدا کسب میرا سو اخلاص کر
تیرے خاص بندیان مین منجھہ خاص کر

Ghauwāṣī was a Shī'ah poet at the court of 'Abd Allāh Quṭb Shāh, Sulṭān of Golconda in Haidarabad (who reigned A.H. 1020-1083), and the author of a Dakhani version of Muḥammad Qādirī's Persian abridgment of the *Ṭūṭī-nāmah* or "Tales of a Parrot" by Nakshabī, which he composed in A.H. 1049 (A.D. 1639).[1]

This popular romance is probably taken from a Persian version of one of the Arabian Nights Tales.[2] Two Panjabi translations have been published, one by Luṭf 'Alī, the other by Imām Bakhsh. There is also a Sindhi version by Bahar Bapur and 'Abd al-Raḥmān, and one in Pushtu by Aḥmad. Garcin de Tassy also notices a Hindustani prose version by Manṣur 'Alī.[3]

The prologue contains verses in praise of God, Muḥammad, the four Caliphs 'Alī, Abū Bakr, 'Umar, and 'Uṣmān—and the Sulṭān 'Abd Allāh Quṭb Shāh; also of 'Abd al-Qadir Jīlānī, who is also called Pīr i Dastgīr, and Ghauṣ al-A'ẓam Muḥyī al-Dīn, the celebrated saint of Persia who died in A.D. 1166; and of Saiyid Muḥammad Ḥusainī, better known by his surname Gīsūdarāz, or Khwājah Bandah-nawāz, one of the most popular saints of India, who was born at Delhi in A.H. 721, and died at Kulbargah in A.H. 825.

Several verses of the poem which had been omitted have been added on the margin by another hand in Naskhī. The printed edition has a much longer epilogue than appears in this copy, with a different ending. It also contains the following verse, in which it is stated that the work was completed in thirty days in the year A.H. 1027 (A.D. 1618).

برس ایك هزار هور ستاویس مین
کیا ختم یو نظم دن تیس مین

The British Museum copy has the date A.H. 1025 — یك هزار اور پنج بیس

Ends.

که دنیا فد هي پتیاوونکو
پنت اسکي اپنت پوجاوونکو

[1] Copies of these two works and of a Maṣnawī by Ghauwāṣī are in the Library of the British Museum. See the Catalogue of Hindustani MSS., nos. 47 and 54 II. and 55 VII.

[2] See Rieu's Persian Catalogue, p. 764*b*.

[3] *Litt. Hind.* (2nd ed.), vol. ii., p. 278.

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دعلے و صاحب ولیاں کا سدا
کرو شاد دل مقبلا (?) کا سدا

Copyist: 'Izzat Allāh.

Colophon:

تمت تمام شد این کتاب دویم شهر جمادی
الثانی سن هجری ۱۱۵۳ عاجز عزت الله

## 100.

**P. 2787***c*.—Foll. 104–151; 8¼ × 6 in.; ll. 13; Nasta'līq; dated the 20th Rajab of the year 1211 from the birth of Muḥammad, *i.e.* A.H. 1159, or A.D. 1746.

[J. Leyden.]

## قصهٔ چندربدن و مهیار

## Qiṣṣah i Chandarbadan o Mahyār.

The love-story of Mahyār and the princess Chandarbadan: a Maṣnawī in the Dakhani dialect. By 'Azīz.

Begins.

خدا کون سزاوار کبر و منشي
و قادر هي قدرت کا صاحب دهني

جو پون کیا آدم یك ارواح کون
سبا لیا هي توفان تے تو نوح کون

کیا نار گلزار رب الجلیل
کي نمرود کے هات بنچیا خلیل

The poet gives no account of himself except that he was a friend of Ghauwāṣī (no. 99). He introduces his name in the following couplet (fol. 106*b*, l. 4):—

بنا اس قصه کا کهوای عزیز
نزاکت کے موزون سخن باتمیز

The story is briefly as follows. Mahyār, the son of a Muhammadan merchant, falls deeply in love with Chandarbadan, a Hindu princess, daughter of Rangrāpati, king of Sundarpatan, a city in Southern India. Being of a different religion and higher rank, she scornfully rejects his offer of marriage, and the unhappy lover wanders about the country distracted and half demented. The king of Anjam, pitying his helpless condition, takes him to Sundarpatan, and does all he can to bring about a marriage with Chandarbadan, but in vain, and the unfortunate youth dies of a broken heart. The princess bitterly reproaches herself as being the cause of his death, and, as the bier is being carried past the palace, she causes it to be detained, whilst, with her father's consent, she renounces her Hindu faith and adopts the creed of Islam. Then, bidding her friends and relations an affectionate farewell, she dies clasping the body of her departed lover, and they are both buried in the same grave.

Garcin de Tassy notices a "Quissa-i Chandarbadan o Muhaïyar," a copy of which is in the library of Chandū Lāl of Haidarabad, and another in his own collection, which he thinks may have been written by Mīr Ḥaidar Shah.[1] He also mentions another Maṣnawī on the same subject composed by Muḥammad Muqīm Khān, in the Topkhanah Library at Lucknow.[2]

The work is erroneously stated, in a Hindustani note on the recto of the first page, to be the story of Kalākām. Several blank spaces are left, which, no doubt, were intended for the insertion of illustrations.

Ends.

سو کرتے چلیا یاد سبحن کا
عجیب تمنا دیك اوس جان کا

مرتب هوا یان قصه کا کلام
درود بر محمد علیه السلام

Copyist: Saiyid Mūsā Riẓā 'Alī.

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[1] *Litt. Hind.* (2nd ed.), vol. i., p. 547.

[2] *Ibidem*, vol. ii., p. 391.

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Colophon:

حرير في تاريخ بستم ماه رجب المرجب بروز
چهار شمبه بوقت صبح ارقم يافت سنه ۱۱ مولود
محمدي[1] كاتب الحروف سيد موسى رضا عفي

## 101.

**P. 2380** *c.*—Foll. 44; $8\frac{1}{2} \times 5\frac{1}{2}$ in.; ll. 15; Nasta'līq; dated 25th Muḥarram, A.H. 1173 (A.D. 1759).
[J. Leyden.]

## راگ مالا

## Rāga-malā.

A poetical description of the Rāgas and Rāgiṇīs, representing the Hindu system of musical modes. By Saiyid 'Abd al-Walī, 'Uzlat. See no. 102.

Begins.

خدا کی حمد مین کہتہ ہون ہر دم
کیا ایک حرف سے جسنے دو عالم
درود مُصطفی و آل اطہر
کہون ہون موبمو اپنا زبان کر

بیان تمہید عظمت سرود

خدا نے جب تن آدم بنا کر
کہا ای روح تو جا اسکے بیتر
کیہ عرض آہ بھرکر روح نے یون
اندھیری کوٹھری مین جایون کیون
کہا تب ایک ملک کو پیٹھہ تن مین
تو بول ایک راگ آدم کے تن مین

The work contains a personified description of six Rāgas, or demigods, each wedded to five Rāgiṇīs, or nymphs, and each having a family of eight sons (Putras), representing 84 different musical modes. The names of the Rāgas are the same as those given in Sir William Jones' essay *On the Musical Modes of the Hindus*[2] and in other works on this subject, but the names of some of the Rāgiṇīs are different, and their classification is not the same. They are given as follows:—

1. Bhairav Rāg, with five Rāginīs, viz.: (1) Bhairavī, (2) Bilāvalī, (3) Purārī, (4) Kāmodī, (5) Bangalī.

2. Mālakaus Rāg, with five Rāginīs, viz: (1) Gonḍakīrī, (2) Gandhār, (3) Gandhārī, (4) Sarasatī, (5) Dhanāsrī.

3. Hinḍol Rāg, with five Rāginīs, viz.: (1) Tilangī, (2) Devakirī, (3) Basantī, (4) Sindhūrī, (5) Ahīrī.

4. Srī Rag, with five Rāginīs, viz.: (1) Barnātī (? Varāṭī), (2) Kriyatī (?), (3) Gaurī, (4) Asāvarī, (5) Sindhūr.

5. Dīpak Rāg, with five Rāginīs, viz.: (1) Rāmakalī, (2) Paṭamanjarī, (3) Toḍī, (4) Kumūdī, (5) Gūjarī.

6. Megh Rāg, with five Rāginīs, viz.: (1) Sūraṭh, (2) Gonḍ (?), (3) Dhanī, (4) Kankalī, (5) Sūhā.

A leaf is missing after fol. 41, which contains descriptions of the 5th and 6th Putras of the Megha Rāga.

Ends.

سمایا دیکھہ اور پاس اپنی دلبر
نکالا مرد نے سمان پتّر
ہوا عزلت کا یاور حق تعالی
کیا اتمام نظم راگ مالا

The copy was made at the command of the author himself, by Saiyid 'Abd al-Nabī ibn Saiyid Maḥmūd ibn Mīr Muḥammad Riẓā Ṣafawī, on the 25th Muḥaram, A.H. 1173 (A.D. 1759).

Colophon:

تمت الرّساله راگ مالا من تصنيف سيد عبد
الولى صاحب عزلت تخلّص بحسب الفرمايش سيد

[1] Evidently intended for 1211, by the omission of the century.

[2] *Asiatic Researches*, vol. iii., p. 55.

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صاحب موصوفه تحریر نموده کاتب الحروف سید عبد النّبی ابن سید محمود ابن میر محمد رضا صفوی غفر اللّٰه تعالی عنهم تحریر بست پنجم شهر محرم الحرام فی سنه ۱۱۷۳ یکهزار اور یکصد و هفتاد و سه من الهجرة النبوی صلّی اللّٰه علیه وآله وسلم

## 102.

**P. 2380** *d.*—Foll. 45–77; 8½ × 5½ in.; ll. 15; Nasta'līq; 18th century.

[J. Leyden.]

## دیوان عزلت

## Dīwān i 'Uzlat.

A Dīwān of Ghazals by Saiyid 'Abd al-Walī, 'Uzlat.

'Uzlat, the son of Saiyid Sa'd Allāh, was a native of Surat. Munshī Durgāprasāda, Nādir, states in his *Gleanings from the Urdu Poets of the Deccan*,[1] on the authority of the *Gulistān i sukhan*, that he took up his abode in the vicinity of Lucknow, and attended the court of the Emperor 'Ālamgīr at Delhi (who reigned A.D. 1658–1707). He also went to Haidarabad. He was alive in A.H. 1173 (A.D. 1759), in which year a copy of his *Rāg-mālā* was made at his request. See no. 101.

His poems are written in the Dakhani dialect with a large admixture of Hindi words. The Dīwān is introduced by a short preface of praise to God, beginning:

ای سنیسر کے کرنهار سب خوبین ازل سے ابد
تئین تجهے ایسے آپهی آپ ثابت نهین که هماری
زبان قاصر بیان سے تیری بڑائی کا حق ادا هو سکتہ هو

The Dīwān begins:—

جو کوئی چاهے کهے خلاق اکبر کی ثنا
من رانی کی صفت سے کهے پمبر کی ثنا

جب پمبر کهہ چلے مین تن هون تو سر هی علی
نعت هی یکسر جو تن دے کهئے حیدر کی ثنا

The manuscript is not dated, but appears to have been written by the same scribe, and about the same time as the author's *Rāg-mālā* mentioned above.

[1] *Tazkirah i shu'arā i Dakkan*, Lahore, 1879, p. 186.

## 103.

**P. 14.**—Foll. 133; 13 × 8¼ in.; ll. 11: Naskhī: c. early 19th century.

[Tipu.]

## پهولبن

## Phulbun.

A romance, in Dakhani verse. By Ibn Nashāṭī. See Garcin de Tassy's *Litt. Hind.*, vol. i., p. 256.

Begins.

تخستین یو منه کرتا هون در توحید سبحانی
جنے دو حرفمین ظاهر کیه اسرار پنهانی
اول مین حمد رب العالمین کا
دل و جان سون کهون جن آفرین کا
خداونده تجهے هی جم خدائی
همیشه تجکون ساجی کبریائی

The work is a translation of a Persian romance called *Basātīn* (see fol. 11*b*), and was composed in A.H. 1066 (A.D. 1655–56), during the reign of 'Abd Allāh Quṭb Shah, the sixth Sulṭān of the Quṭbshāhī dynasty of Golconda in Haidarabad (who reigned A.D. 1611–1672), whom the author eulogises in the prologue. He is also depicted seated on the throne in an illustration on fol. 10*a*. The title of the work, and date of composition are given on fol. 12*b* in the following lines:—

رکهیا هون ذنون اسکا پهولبن مین
اتها تریخ لایه تو یو کنزار
اکیدرا سو کون کم تجهے تین پر چار

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The verses are not numbered. Spaces have been left for the headings of the chapters, which have not been filled up. The first two pages are embellished with an 'Unvān, gold paint between the lines of the text, and coloured floral margins. There are 43 miniatures, some of which occupy the whole page. Lacunæ occur after foll. 111, 114, 119, and 120.

Ends.

مسلمانان سون یون امید هي مج
سخندانان سون یون امید هي مج

کرینگے تو میرا یو پیولبن سیر
کہو یکبر اچیو کر عاقبت خیر

کیا مین ختم خاتم کے اسم سون
محمد مصطفی مولي العجم سون

## 104.

P. 2621.—Foll. 155; $9\frac{1}{2} \times 6$ in.; ll. 15; Nasta'līq; dated 13th Shawal, A.H. 1199 (A.D. 1785).

[J. Leyden.]

## گلشن عشق
## Gulshan i 'ishq.

The romance of Prince Manohara and Madhumalatī, in Dakhani verse. By Nuṣratī. See no. 36.

Begins.

صفت اسکی قدرتکی اول سراون
دهریہ جستے یو کلشن عشق ذون

کیا کر کرم عشق کا تس ابتدا
یو باغ افرینش کا پکڑیا جمل

عجب کوئی تو ای باغبان جہان
کہ صنعت مین تجھ چل سکے نا زبان

The prologue contains ascriptions of praise to God, Muḥammad, 'Alī, and Saiyid Muḥammad Makhdūm i Dīn, with a eulogy of the author's royal patron 'Alī 'Ādil Shāh II. of Bijapur. In it the poet states (fol. 28) that he and some of his friends were one day discussing the subject of the translation of Persian romances, of which the only one that had been written in Dakhani was the story of Badī' al-jamal composed by Ghauwāṣī (no. 99). Whereupon one of his friends, called Ibn 'Abd al-Ṣamad, suggested that, as he (the author) was a pupil of so illustrious a poet, he should follow his example by writing the story of Prince Manohara in verse. He accordingly undertook the work, and completed it in A.H. 1068 (A.D. 1657 58), the date being fixed by the following chronogram (fol. 154*a*):—

کیہ اسکی تاریخ یون ہجرتی
مبارک یو ہی ہدیۂ نصرتی

A Persian Maṣnawī on the story of Manohara and Madhumālatī was written by Mīr 'Askarī, Rāzī, in A.H. 1065 under the title of *Mihr o Māh*, those names having been substituted for the original names of the lovers.[1] Nuṣratī does not state the source from which he has composed this work. It may probably have been this Persian Maṣnawī, or perhaps some Hindi or Hindustani version of this popular romance. He is also the author of *'Alī-nāmah*, or History of 'Alī 'Ādil Shāh II., already described in no. 36, and of *Guldastah i 'ishq*. See Garcin de Tassy's *Litt. Hind.* (2nd ed.), vol. ii., p. 485.

Ends.

کہا ہون یو قصہ جو خوش دهاون سون
علی شاہ عادل گیری ذاون سون

تلك جگمین مقبول اچیو یو مدام
بحق محمد علیہ السلام

Copyist: Ghulām Qādir.

[1] See Rieu's Pers. Cat., p. 699*a*. Other Persian versions of this romance are noticed on p. 700*a*, and p. 803*b*.

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Colophon:

تمت الكتب بعون الله الملك الوهاب كاتب الحروف فقير حقير غلام قادر بتاريخ سيزدهم شهر شوال ظفرياب به يمن افضال لا يزال اتمام يافت سنه ۱۹۹ هجری

Two medical prescriptions in Persian are written on the last page.

## 105.

**P. 3040.** Foll. 154; 8 × 4½ in.; ll. 15; closely written Nasta'līq; dated 3rd Sha'bān, A.H. 1210 (A.D. 1796).

[Colin Mackenzie.]

### Gulshan i 'ishq.

Another copy of the same, written by Ghulām Ṣafdar.

Colophon:

تمت تمام شد وقائع فتح نود كندهٔ (?) تصنيف خواجه نصرتی عالي بتاريخ سيوم شهر شعبان سنه يكهزار دو صد ده من هجرة النبويه الكاتب غلام صفدر بجهت خود تحرير يافت و اكر دعوا كند باطل است

## 106.

**P. 2486** *e.* — Foll. 201–336; 8¼ × 5¾ in.; ll. 17; Naskhī; early 19th century.

[J. Leyden.]

### Gulshan i 'ishq.

Another copy of the same, without the poem in praise of 'Alī 'Ādil Shāh, written by Shaikh Mīrān Anṣārī.

## 107.

**P. 1434.**—Foll. 154; 10¼ × 6½ in.; ll. 13; Naskhī; early 19th century.

[S. W. Ogg.]

### Gulshan i 'ishq.

Another copy of the same, imperfect at the beginning and end.

## 108.

**P. 2721.** Foll. 110; 9 × 6½ in.; ll. 13; Naskhī, 18th century.

[J. Leyden.]

### جنگ نامه

### Jang-nāmah.

An account of the wars of Muḥammad Ḥanīf, the third son of 'Alī, with Yazīd and his adherents after the martyrdom of Ḥasan and Ḥusain; a Maṣnawī in the Dakhani dialect. By Sewak.

Begins.

كهون يك جنگ شاه شير زمان
حسين شاه ابن علي بعد زان

سو اس شاه كا يك عرب بهائي تها
ابا يك هور بهائي دو مائي تها

سو اسلام تها شه محمد حنيف
سو جسكون بنے سارے جد هي حنيف

The author states at the conclusion of the poem that it is a translation from a Persian work. It is probably taken from the Persian Maṣnawī by Muḥammad 'Āshiq, entitled *Qiṣṣah i Muḥammad Ḥanīf*, described in Ethé's Persian Catalogue, col. 875, no. 1592. The date of composition, A.H. [10]92 (A.D. 1681) is given in the following lines:—

يو جنگ عظيما كيا سربسر
تهي تاريخ تدهان جان خير البشر

يو سيوث تو هجري كيرى سل تهي
هوا ديك نود دو كے اپرال تهي

The following manuscript contains a fuller account of the wars of Muḥammad Ḥanīf, also written in Dakhani verse, and composed by a poet called Laṭīf in A.H. 1095 (A.D. 1684), under the title *Ẓafar-nāmah*. A Hindustani poem on the same subject by Maḥmūd, in 10 chapters (*majlis*), entitled *Jang-nāmah i Muḥammad Ḥanīf*, or *Fatḥ-*



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*nāmah*, has been frequently published. There is also a Panjabi version by Ḥāmid, called *Jang-nāmah i Imām Ḥanīf*.

Ends.

اتها يو قصه فارسي سون اول
كيا دكهني مين ترجما منجهے بدل
ختم كر تون سيوك دعا پر كلام
بحق محمد عليه السلام

## 109.

**P. 3036.**—Foll. 158; 9×5 in.; ll. 17; Naskhī; dated the 4th year of the reign of Muḥammad Shāh, *i.e.* A.D. 1723.

[Colin Mackenzie.]

### ظفر نامه

### Ẓafar-nāmah.

An account of the wars of Muḥammad Ḥanīf; a Maṣnawī in the Dakhani dialect. By Laṭīf.

Begins.

كرون ابتدا بسم الله تے
مدد منگ لے اسم الله تے
كه اول كرون وصف الله كا
جنے جيو ديا سو اِلّا الله كا
بڑا يا غني كل شي كا دهني
مساكين هووين تس كرم تے غني

This work contains a more complete account of the wars of Muḥammad Ḥanīf (or Ḥanīfah, as the name is here spelt,) than that contained in the *Jang-nāmah* of Sewak described above. A Persian heading is written in red ink at the beginning of each chapter. The author writes under the takhallus Laṭīf,[1] and states in the epilogue that he was a Qizilbāsh, resident of Haidarabad, and completed the work in the course of a year in A.H. 1095 (A.D. 1684). His real name, Ghulām 'Alī Khān, Qādirī, is given in a note on the recto of the first folio. He has also adopted the title *Miftāḥ al-'āshiqīn*, or, in the Dakhani, مفتاح وون عاشقان as it appears at the end of most of the chapters. The author concludes the work with a *Munājāt*, or prayer to God, in which each line begins with a letter of the alphabet in regular sequence.

Ends.

كه كونين مين هو پناه لطيف
الهي بخش تون گناه لطيف
هزار و نود پانچمين باصواب
سب يو مثنوي هوي بختم كتاب
كس آفت تے جون دور تيون صادقان
لطيف هے كه مفتاح وون عاشقان

Colophon:

اين كتاب تمام شد وقت ظهر و زوال سنه جلوس ٤

## 110.

**U. 48.**—Foll. 30; 9½ × 5¼ in.; ll. 13; Nasta'līq; dated Haidarabad, A.H. 1129 (A.D. 1717).

### قصهٔ لعل و گوهر

### Qiṣṣah i La'l o Gauhar.

The love-story of Prince La'l (Ruby), son of Zumurrud Shāh, king of Bengal, and Princess Gauhar (Pearl), daughter of Jawāhir Singh, king of the fairies: a Maṣnawī in the Dakhani dialect. By 'Ajiz.

Begins.

الهي دے مجهے رنگين بياني
عطا كر مجكو ياقوت معاني
سخن كا لعل دے ميري زبان كو
در معني سے بهر ميرے بيان كو
سخن كے دُر كا مجهكو جوهري كر
سخن سنجونكو ميرا مشتري كر

[1] In Wilson's Catalogue, p. 390, the work is said to have been composed by Āzād. See also Garcin de Tassy, *Litt. Hind.*, vol. i., p. 260.

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'Ājiz is also the author of a Maṣnawī containing the story of the wife of Fīroz Shāh, king of Egypt, which was composed in A.H. 1100 (A.D. 1688). See no. 73 II. The present work has been published, together with *Qiṣṣah i qāẓī o chor*, at Madras, 1873, and also, in Gujarati characters, at Bombay, 1877. A copy is noticed in Sprenger's Catalogue, p. 599. See also Garcin de Tassy's *Litt. Hind.*, vol. i., p. 169, and an analysis of the poem on p. 619.

This manuscript contains 43 roughly executed coloured illustrations.

Dr. Ethé notices a Persian Maṣnawī of later date on the same subject, which was composed for Ṭīpū Sulṭān by Ḥasan 'Alī, 'Izzat, in A.H. 1192 (A.D. 1778).[1]

Ends.

ارے عاجز سخن کب لگ کہیگا
سخن کے فکر مین کب لگ رہیگا
خموشي سون زبان کو آشنا کر
هوا افسانه آخر اب دعا کر
الهي عاشقونکو آبرو رکهه
انونکون دو جهانمین سرخرو رکهه

Scribe: Hirde Narāyan.

Colophon:

تمت تمام شد بقلم هردے نراین بمقام حیدرآباد دکهن در سنه ۱۱۲۹ هجري

## 111.

**P. 2495** *c.*—Foll. 83–97; 8 × 5¾ in.; ll. 13 to 21; indifferent Nasta'līq; 18th century.

[J. Leyden.]

### Qiṣṣah i La'l o Gauhar.

Another copy. The last four folios are written by another hand with 9 to 11 lines in a page. This copy is incomplete, breaking off at l. 8 on fol. 29*b* of the preceding.

[1] Cat. of Pers. MSS., col. 931, no. 1717.

## 112.

**P. 2380.** Foll. 186; 8¼ × 5¾ in.; ll. 11 to 15; Nasta'līq and Shikastah āmez; dated Palghat, A.H. 1216 (A.D. 1801).

J. Leyden.]

### روضة الشهدا

### Rauẓat al-shuhadā.

An account of the martyrdoms of 'Alī and his family, especially of Ḥasan and Ḥusain; being a Dakhani metrical translation, by Walī, of the Persian history of Ḥusain ibn 'Alī al-Wā'iẓ al-Kāshifī. See Rieu, Persian Catalogue, p. 152*b*, and Ethé, Persian Catalogue, no. 162.

Begins.

کرون نامیکون بسم الله سون آغاز
اچنون تا مین فصاحت مین سر فراز
سراؤن کیا اوسے جن یک سخن مین
بندایا جیو دم کے رشته سون بدن مین

The author, who writes under the takhallus Walī, and also calls himself Walī Shāh (fol. 58*b*, line 1), is no doubt the celebrated poet Shah Walī Allah of the Deccan, by some called Muḥammad Walī,[2] by others Shams Walī Allāh,[3] and also Muḥammad Walī al-Dīn.[4] He was a native of Ahmadabad in Gujarat, and a descendant of the saint Shāh Wajīh al-Dīn. He went to Delhi in company with Abū al-Ma'ālī about the year A.H. 1112 (A.D. 1700), during the reign of the Emperor Aurangzeb. There he became a disciple of Shāh Sa'd Allāh, Gulshan,[5] and, at his suggestion, was the first to write a Rekhtah Dīwān poem in imitation of the Persian. Walī appears to have returned after a while to his native country, where he completed his Dīwān, and went back

[2] Durgāprasād, Nādir, "Gleanings from the Urdu poets of the Deccan" (*Khazīnat al-'ulūm*), Lahore, 1879, pp. 45 and 227.

[3] Āzād, *Āb i ḥayāt* (2nd ed.), p. 80.

[4] Muḥammad Manẓūr, editor of the poet's Kulliyāt, Bombay, 1874.

[5] A Persian poet, contemporary with Bedil; died A.H. 1140, according to a chronogram by Nassākh.

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with it to Delhi in the third year of Muḥammad Shāh, *i.e.* A.H. 1134 (A.D. 1722), where it obtained much commendation from Urdu poets. See nos. 113 120.

This translation of the *Rauẓat al-shuhadā* is divided into 10 chapters (*majlis*) as in the Persian original, but with the omission of the matter contained in the first two chapters and the Khātimah. These are: 1. Death of Muḥammad, fol. 2*b*. 2. Death of Fāṭimah, fol. 10*b*. 3. Martyrdom of ʻAlī, fol. 19*a*. 4. Martyrdom of Ḥasan, fol. 30*a*. 5. An account of Ḥusain, the martyrdom of his cousin Muslim ibn ʻAqīl, of Hānī bin ʻUrwah, and of Muḥammad bin Anas and his son, fol. 38*b*. 6. Martyrdom of the sons of Muslim, fol. 58*b*. 7. Departure of Ḥusain from Mecca to the desert of Karbala, and the martyrdom of Ḥurr, fol. 67*b*. 8. Martyrdom of the friends and connections of Ḥusain, fol. 88*b*. 9. Martyrdom of Ḥusain, his children and relations, fol. 111*b*. 10. Events subsequent to the battle of Karbalā, fol. 133*a*.

A lacuna occurs after fol. 176.

The work is dated A.H. 1130 (A.D. 1718) at the conclusion.[1] It has been printed at Bombay in 1875, and also in 1879. Walī is also the author of a Ṣūfī treatise, called *Nūr al-maʻrifat*, and, according to Durgāprasād,[2] of a Dīwān written in Gujarati. Āzād[3] mentions a poet of the Deccan called Sewā (سیوا) as being a translator of the *Rauẓat al-shuhadā*.

Ends.

کیا ہون ختم جب یو درد کا قال
اکیرا سو اپر تپ تیس‌وان سال
زمانہ مہدي آخر زمن کا
انپ اس بعث و امن و امان کا
ولي اب رکنہ رقم ہور ختم کر بات
نبي کے آل اپر اب بول صلوٰۃ

Copyist: Saiyid Jaʻfar, called Miyān Ṣāḥib.

[1] The printed editions have A.H. 1119, the numeral انیسوان appearing instead of تیسوان as in this copy.
[2] *Khazīnat al-ʻulūm*, p. 227.
[3] *Āb i ḥayāt* (2nd ed.), p. 72.

Colophon:

تمت تمم شد کار من نظام شد - این روضہ نوشتہ سید جعفر عرف میان صحب در جے پالکات مد شعبان بیست پنجم روز یکشنبہ وقت ظہر مرتب شد سنہ ۱۱۳۱ ہجري

## 113.

**P. 3127.** Foll. 110; $9\frac{1}{2} \times 5\frac{1}{2}$ in.; ll. 17: Nastaʻlīq; dated the 22nd Rabīʻ II. in the 13th year of the reign of Muḥammad Shāh, *i.e.* A.H. 1144 = A.D. 1732.

# دیوان ولی

## Dīwān i Walī.

The poetical works of Shāh Walī Allāh, poetically surnamed Walī. See no. 112.

This copy of the poems of Walī, the famous poet of the Deccan, and originator of the Hindustani Dīwān in imitation of this style of Persian poetical composition, comprises a Dīwān of Ghazals in alphabetical order—of which the first leaf is wanting—followed by 4 Mustazāds, a Rekhtah poem, 27 Rubāʻīs, 40 Fards, 9 Mukhammas poems, 2 Tarjīʻ-bands—the second of which contains a eulogy on his ancestor Shāh Wajīh al-Dīn—3 Maṣnawīs—the first a prayer to God for divine love, the second in praise of Muḥammad, and the third in praise of the city of Surat and 4 Qaṣīdahs in praise of God, Muḥammad, ʻAlī, and Shāh Wajīh al-Dīn.

The poems are written in the Dakhanī dialect of Hindustani with a large predominance of Hindi words and peculiar inflexional forms. The Dīwān, edited by Garcin de Tassy, was printed in Paris in 1834, followed by a French translation of some of the poems, notes, and an account of the author, in 1836. A lithographed edition was published by Muḥammad Manẓūr in Bombay, 1874, and another edition, by Munshī Nawal Kishor, in Lucknow, 1878, from a manuscript in the library of Muḥammad Mardān ʻAlī Khān, Niẓām, formerly Dīwān and Prime Minister of the Marwar State. An appendix was added to this edition in 1880,

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containing some additional Ghazals and a Qaṣīdah, which were supplied by Mr. W. Hoey, formerly City Magistrate of Lucknow.

Walī composed his *Rauẓat al-shuhadā* (no. 112) in A.H. 1130, and was probably alive when this copy of his poems was made. He is mentioned as being deceased in A.H. 1156, in the scribe's colophon to a later copy of the Dīwān (no. 115).

Scribe: Ḥafīẓ Allāh.

Colophon:

این حرفی چند که عبارت از دیوان ولی است
از ید فقیر حقیر مور ضعیف حفیظ الله بتاریخ بیست
و دویم شهر ربیع الثانی سنه ۱۳ جلوس محمد شاهی
نکاش یافت تمت تمام شد کار من نظام شد

## 114.

**P. 931.**—Foll. 212; $7\frac{1}{4} \times 4\frac{1}{2}$ in.; ll. 12; Nasta'līq; dated 26th Rabī' II. in the 24th year of the reign of Muḥammad Shāh, *i.e.* A.H. 1155 = A.D. 1743.

[R. Johnson.]

### Dīwān i Walī.

Another copy.

The Dīwān of Ghazals begins:—

کیتا ہون تیرے نام کو میں ورد زبان کا
کیتہ ہون تیرے شکر کون عنوان بیان کا
جس کرو اوپر پانون رکھین تیرے رسولان
تس کرو کون میں کحل کرون دیدۂ جان کا

The miscellaneous poems appended to the Dīwān consist of 10 Rubā'īs, 60 Fards, 5 Mustazāds, 2 Bāzgashts, 2 Tarjī'-bands, 1 Musallaṣ, 8 Mukhammas poems, 2 Qaṣīdahs—one in praise of Muḥammad, the other of God and a Maṣnawī in praise of the city of Surat. Several additional verses are written on the margin. A large collection of Fards by various poets is appended.

A number of miscellaneous compositions and memoranda are written on spare leaves before and after the Dīwān by various hands. Some of them are written by Shaikh Aḥmad, also called Aḥmad La'l, a silk-cloth weaver of Ahmadabad in Gujarat. A note appears on fol. 16*a* stating that he purchased this volume for Rs. 3, and on fol. 1*b* is another note giving the date A.H. 1172 of a copy of a poem by Muḥammad Ḥasan made by him at Khujistah-bunyād, or Aurangabad.

These additions are chiefly in Persian, comprising:—Verses by Saiyid Ni'mat Allah; several poems in praise of Muḥammad and of Khadījah his wife, by Muḥammad Ḥasan, Gujarati; rules for the reading of select passages of the Qur'ān on special occasions (incomplete); an excerpt from Maṭlab ii. of the *Mir'at al mustahillīn*, treating of divination and prognostications based on astronomical calculations of the first appearance of each new moon, to which are added numerous diagrams and Hindustani interpretations; a poem on the merit of reading the Qur'ān; an anecdote of Bahlol and Abū Ḥanīfah Kufī; a list of eleven names by which Khwajah Muḥyī al-Dīn is known; the conjunctions of planets suitable for the writing of charms (*ta'wīẓ*); the spiritual pedigree of the poet Muḥammad Ḥasan, Gujarātī, from the Prophet Muḥammad through saints of the Madārīyah, Chishtīyah, Qādirīyah, and Bukhārīyah orders; a table of the signs of the zodiac with their corresponding months, and the names of objects that ought to be looked at on the first appearance of each new moon, in order to secure good luck; and a Hindustani poem in praise of Bhavānī Dās by Muḥammad 'Abd Allāh.

There are impressions of the seals of Muḥammad Aḥmad Rasūl Laṭīf, A.H. 1168, and of 'Abd Allāh bin Muḥammad Ḥāfiẓ Aḥmad, A.H. 1186.

On fol. 2*b* is written a chronogram on the birth of a daughter of Shaikh Aḥmad, named Kanīz Fāṭimah, on the *Shab i barāt* (the 14th Sha'bān), A.H. 1174; also a note on fol. 212*a* of the birth of a daughter of Kārīm Beg on Monday the 28th Rajab (year not specified). The year A.H. 1137 is recorded as being that on which Muḥammad Ḥāfiẓ had committed the Qur'ān to memory. There are also other dates, A.H. 1171 and 1172, of no importance; and two prescriptions for the cure of colic, one on fol. 2*b*, the other on fol. 212*a*.

Scribe: Muḥammad Nūr al-Dīn.

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Colophon:

تمت تمام شد کتاب دیوان ولی بتاریخ بیست و ششم شهر ربیع الثانی سنه ۱۱۴۴ محمد شد بادشاه الی ید احقر العباد محمد نور الدین علی غفر له و ستر عیوبه

## 115.

**P. 68.** Foll. 134; $8\frac{1}{2} \times 4\frac{3}{4}$ in.; ll. 15; written in Shikastah āmez, and dated the 2nd Zi 'l-qa'dah, A.H. 1156 (A.D. 1744).

[Gaikwar.]

### Dıwān i Walī.

Another copy.

This copy was made after the decease of Walī, probably only a few years after that event, as he was alive in A.H. 1130. See no. 113.

The following minor compositions are appended to the Dīwān of Ghazals:—4 Qaṣīdahs, a Tarjī'-band in praise of Shāh Wajīh al-Dīn, 2 additional Qaṣīdahs expressing the poet's grief at his separation from friends and relations in Gujarat, 9 Mukhammas poems, 26 Rubā'īs, 29 Fards, 3 Mustazāds, and another Tarjī'-band. There are several additional verses, and corrections on the margin.

Copied by Muḥammad Taqī, the son of Saiyid Abū al-Ma'ālī who accompanied Walī to Delhi.

Colophon:

تمت تمام شد دیوان مغفرت نشان ولی محمد مرحوم متوطن دکهن بتاریخ دویم شهر ذی قعده سنه ۱۱۵۶ هجری روز پنجشنبه بوقت صبحے تحریر یافت مالك و کاتب این دیوان عاجز المذهب محمد تقی ولد سید ابو المعالی آنست کسی که دعوی کند باطلست

Some Rekhtah verses, a Persian Mukhammas, and a Qaṣīdah by Walī in praise of 'Abd al-Qādir Jīlānī, are appended to the work. Some Persian verses are also written on the back of the first leaf of the Dīwān. Prefixed to the work are six leaves of another copy of the beginning of the Dīwān, written by some other scribe.

## 116.

**P. 2248.** Foll. 116; 8 × 5 in.; ll. 13 to 17; Nasta'līq; considerably worm-eaten, 18th century.

[College of Fort William.]

### Dīwān i Walī.

Another copy.

In this copy the 6 Qaṣīdahs of the preceding, and a Tarjī'-band (*fol. 11b*), not found in other copies—beginning الهی دل اوپر عشق کا داغ —are placed before the Ghazals. Appended are 3 Mustazāds, 2 Tarjī'-bands, a letter in verse to Daryā Ḥasan, and the Qaṣīdah in praise of 'Abd al-Qādir Jīlānī which is in the preceding copy.

There is no colophon or date of copy.

## 117.

**U. 49.**—Foll. 106; $9\frac{1}{4} \times 5\frac{1}{4}$ in.; ll. 14, occasionally written diagonally; careless Nasta'līq; 18th century.

[Delhi 119.]

### Dīwān i Walī.

Another copy.

The Dīwān of Ghazals is followed by 11 Rubā'īs, 4 Mustazāds, 19 Mukhammas and 2 other short poems, 10 Musallas poems, a Tarjī'-band, and 2 Qaṣīdahs, one in praise of Muḥammad, the other in praise of God.

## 118.

**P. 2483** *c.*—Foll. 85; $8\frac{3}{4} \times 6$ in.; ll. 13; Nasta'līq; 18th century.

[J. Leyden.]

### Dīwān i Walī.

Another copy.

This copy contains only the Dīwān of Ghazals, with 2 Mustazāds and 9 Mukhammas poems.

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## 119.

**P. 2737.**—Foll. 107; 9½×6 in.; ll. 14; careless Nasta'līq; 18th century.

[J. LEYDEN.]

### Dīwān i Walī.

Another copy of the Ghazals only, without any of the minor poems; imperfect at the beginning and end. The last leaf, written by another hand, contains a few fragmentary verses of the Dīwān. Several additional verses are written on the margin.

## 120.

**R.S.Ms.** — Foll. 72; 12 × 7; ll. 21, 5 in. long; Nasta'līq; dated Surat, 27th Zi'l-ḥijjah, A.H. 1280 (A.D. 1864).

[B. S. ASHBURNER.]

### Dīwān i Walī.

Another copy of the Dīwān of Ghazals, without any of the minor poems.

Note on top of first page:—"This is copied from a book at Moola Feeroze Library."

Colophon (in another hand):—

الحمد الله و المنت کتاب دیوان ولی در بندر صورت اختتام یافت تحریر تاریخ ۲۷ ذی الحجه سنه ۱۲۸۰ هجرة الخ

## 121.

**P. 2375.**—Foll. 124; 9¼ × 7¼ in.; ll. 15; Naskhī: dated Sa'ādatmand, the 26th Zi'l-ḥijjah, A.H. 1206 (A.D. 1791).

[J. LEYDEN.]

### منطق الطير

### Manṭiq al-ṭair.

"The Eloquence of the Birds," an allegorical poem in praise of God, with anecdotes of saints and holy men, translated into Dakhani verse from the Persian Maṣnawī of Shaikh Farīd al-Dīn 'Aṭṭār, by a poet whose takhallus is Ẓa'īf. See Rieu, Persian Catalogue, p. 576*a* I., and Ethé, Persian Catalogue, no. 1031, col. 612.

Begins.

اي پنچهي پياري سخن آغاز کر
حمد سون حقکي بلند آواز کر

شوق سون ايس اوچا يا نيك چهچها
جي رهے ترلوك کا عالم لوبها

کشن وحدت هے تيرا آشيان
احديت کا راز سب تجهپر عيان

In the epilogue the translator has given the Dakhani title *Pañchhī-bāchā* (پنچهي باچا) to the work. It was composed in A.H. 1131 (A.D. 1719), as expressed by the chronogram يو خاصا کتاب The translator's name is given in fol. 123, last line.

جي موافق فهم اپنے کے ضعيف
اس کتاب خاصه کا نظم شريف

قصد کر دکهني زبان مين ليکهه آون
تا رهے دنيا مين ميرا بهي ناون

Ends.

اسمني يا رب ميرا هوتا هي کام
شکر هي جو هوئي پنچهي باچا تمام

جب کيا تاريخ کا دل مين حساب
تب هوا ميزان مين يو خاصا کتاب

بده توفيق يا رب کنج مارا
جزاك الله في الدارين خيرا

Copyist: Muḥammad Ḥusain.

Colophon:

اين کتاب منطق الطير بتاريخ بيست و ششم شهر ذيحجه سنه ۱۲۰۶ هجري وقت سه پهر در مقام سعادت مند بخط محمد حسين بنام منهي (? Money) صاحب رقم شد

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## 122.

**P. 1332.** Foll. 121; 9¼ × 5 in.; ll. 17; Nasta'liq and Naskhī; dated Haidarabad, A.H. 1134 (A.D. 1722), with a poem on the margin dated 10th Rajab, A.H. 1158 (A.D. 1745).

[Tipu.]

Three poems in the Dakhani dialect.

I. Fol. 1 (numbered ۱-۵۷). Another copy of the *Phūlban* of Ibn Nashāṭī (no. 103), beginning with the third line in that copy.

اول مين حمد رب العالمين كا
دل و جان سون كهون جان آفرين كا
خداوندا تجے هي جم خدائي
همیشه تجكون ساجي كبريائي

This copy, written in Nasta'līq, was made at Haidarabad in A.H. 1134 (A.D. 1722), by Ḥājī Muḥammad Riẓā, son of Murād Beg ibn Muḥammad Karīm, Māzandarānī.

Colophon:

كاتب اين رساله حاجي محمد رضا ولد مراد بيك
ابن محمد كريم مازندراني در شهر حيدراباد قلمي
شد سنه ۱۱۳۴

The scribe has added a Persian Rubā'ī.

II. Fol. 58 (numbered ۱-۶۳). The romance of Prince Muḥammad Qulī Quṭb Shāh of the Deccan, and Mushtarī Shāh, Princess of Bengal; written in Naskhī.

Begins.

تون اول تون آخر تون قادر هي
تون مالك تون باطن تون ظاهر هي
تون محصي تون مبدي تون واحد سچ
تون تواب تون رب تون ماجد سچا
تون باقي تون مقسم تون هادي تون نور
تون وارث تون منعم تون بر تون صبور

The title of the poem and name of its author are not given. After several introductory verses in praise of God and Muḥammad, and on the power of love, the story begins on fol. 69*b*, and is briefly as follows. Muḥammad Qulī Quṭb Shāh, who is also called simply Quṭb Shāh, the son of Ibrāhīm Quṭb Shāh, king of the Deccan, fell violently in love with a lady whom he had seen in a dream. A famous artist and traveller throughout India, called 'Uṭārid, happened to have a portrait of the lady, which he had taken in the course of his travels. The prince, taking him with him, set out in quest of the lady. After various adventures with demons on the way, they arrived at the country of the fairies, where the prince remained, smitten with the charms of Mahtāb, the custodian of the garden of the fairies. Leaving him there, 'Uṭārid proceeded to Bengal, and took up his abode near the palace of the princess Mushtarī Shāh. She, hearing of his fame as an artist, commissioned him to paint a picture of the palace and grounds. He contrived to introduce in it a portrait of the prince, and the princess became forthwith in love with him. 'Uṭarid then despatched a letter to Quṭb Shāh, informing him of the success of his efforts on his behalf, whereupon the prince went to Bengal, and thence returned to his own country in company with Mushtarī Shāh. King Ibrāhīm Shāh consented to their marriage, and made over the kingdom to his son.

The poem ends with the date of composition, A.H. 1018 (A.D. 1609 10), as follows:—

كه پڑكے اسے منج كرين ياد سب
سدا كال منجتي اچهين شاد سب
جتنے شعر بوليا اسے كيا هي غم
كه جيتا اهے تانون اس جكمين جم
تمام اس كيا ديس باره مني
سنه يك هزار هور اٹهارا مني

This copy was also made by Ḥājī Muḥammad Riẓā at Haidarabad in A.H. 1134. He has added some Persian Rubā'īs, and a colophon identical with that in the preceding poem.

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III. Another copy of the *Rauẓat al-shuhadā* of Walī (no. 112), written in small Nasta'līq on the margins of foll. 1 to 91*b*, by Pīr Muḥammad, the owner of this manuscript, dated 10th Rajab, A.H. 1158 (A.D. 1745). An impression of his seal, with the date A.H. 1152, appears on fol. 57*b*.

Colophon:

تحريراً في التاريخ دهم شهر رجب المرجب وقت عصر برامده من سنه ثمانيه خمسين مائه بعد الف من هجرة النبوي . . . مطابق سنه ثمانيه عشرين عن محمد شد بادشاد غازي از عهد ابدان من راقم كمترين پير محمد غفر الله ذنوبها

## 123.

**P. 35.**—Foll. 142; 10 × 5½ in.; ruled gilt borders, 5 and 6 lines in a page mostly written transversely; well written large Nasta'līq; 19th century.

[Warren Hastings.]

### دیوان آصف

### Dīwan i Āṣaf.

Poems of the Nawāb Aṣaf al-Daulah, poetically called Aṣaf.

Begins.

طلب هو وهان آنكے كيه كوئي صنم كا
هو جسكو بهروسا نه جهان ايك بهي دم كا

كيا مين تجهے احوال دل و جان كا بتاؤن
اب مين ارادہ كئے بيٹها هون عدم كا

Nawāb Āṣaf al-Daulah, the eldest son of Nawāb Shujā' al-Daulah, succeeded to his dominions on his death in A.H. 1188 (A.D. 1775), and made Lucknow the seat of government. He died in A.H. 1212 (A.D. 1797).

The poems consist of Ghazals, not arranged in any alphabetical order, with Persian Rubā'īs (fol. 126).

## 124.

**U. 50.** Foll. 39; 11 × 6½ in.; ll. 19; carelessly written Nasta'līq; slightly worm eaten: c. 18th century.

[Delhi 103.

### دیوان سجّاد

### Dıwān i Sajjad.

A Dīwān of Ghazals. By Ḥakīm Mīr Muḥammad, Sajjād.

Begins.

بندے هوكے خدا كي كيا كر سكين ستائش
هرچند حمد اسكي كهه كهه چكے چو همدين

بات احمد كي بهت زياده هي
عقل كا وهان سوار پيدہ هي

چرخ سے شق هو چاند كا كرتان
طشت از بام اوفتدہ هي

Nothing is known of the author except that he was the son of Mīr Muḥammad A'ẓam of Agra and a pupil of Shaikh Najm al-Dīn, Ābrū, also called Shāh Mubārak, who died previous to A.H. 1161 (A.D. 1748).

There are several corrections and additional verses written on the margin.

## 125.

**P. 2146.** Foll. 29; 10¼ × 6¼ in.; ll. 17; Naskhī; dated A.H. 1194 (A.D. 1780).

[College of Fort William.]

### دیوان یقین

### Dıwān i Yaqīn.

A Dīwān of Ghazals. By In'ām Allāh Khan, Yaqīn.

Begins.

كون كر سكتا هي اوس خالق اكبر كي ثنا
نارسا هي سان مين جسكے پيمبر كي ثنا



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سربراہ اُس مونہہ سے ہو سکتي هي کب نعت رسول
يہ ابو بکر و عمر عثمان و حيدر کي ثنا

پير زبان قابں هي کب اس بات کے جو کيجئے
حضرت زهرا کي اور شبير و شبر کي ثنا

In'ām Allāh Khān, Yaqīn, of Delhi, was the son of Aẓhar al-Dīn Khan, Sarhindī, a pupil of Mirzā Jān i jānān, Maẓhar, and a descendant of Ḥaẓrat Mujaddid i Alf i ṯānī. He was put to death by his father at the age of 25, on a charge of adultery, during the reign of Aḥmad Shāh (A.D. 1748–1754). See *Sukhan i shu'arā*, p. 568.

A note on the fly-leaf states that this copy was made by 'Abd al-Razzaq Khān in A.H. 1194. A copy, written in A.H. 1188, is noticed in Sprenger's Catalogue, p. 642.

## 126.

**P. 1243** *b*. Foll. 11–65; $8\frac{1}{4} \times 5$ in.; ll. 15; Nas ta'līq; 19th century.

[R. Johnson.]

## قصۂ کامروپ و کلاکام

## Qiṣṣah i Kāmrūp o Kalakam.

The love-story of Kāmrūp, son of a king of Oudh, and Kalakām, also called Kāmlatā or Kalā, daughter of a king of Sarandīp (Ceylon). By Taḥsīn al-Dīn.

Begins.

الٰهي دو جگ کا تون کرذر هي
هر يک شي کا پيدا کرن هر هي
نکوئی کر سکے تيري قدرت بين
نهين عم تيرا کسي پر عين

A French translation of the poem made by Garcin de Tassy, with notes, entitled *Les Aventures de Kamrup*, was printed at Paris in 1834, and an edition of the text in 1835. In the preface to his translation he states that the date of composition, as noted on two manuscripts in his possession, was A.H. 1170 (A.D. 1756), expressed by the chronogram کل و خوش بهار. A romanized edition of the text by M. l'abbé Bertrand, in 23 chapters, was printed at Paris, 1859.

The following Persian versions of the romance are noticed in Rieu's Catalogue:—

Page 697*a*. A maṣnawī by Muḥammad Murād, composed in A.H. 1096 for Mīr 'Īsā, called Himmat Khān, takhalluṣ Mīran, who had written the story in prose under the title of Dastūr i Himmat. An Urdu prose translation of this latter work was made by Kundan Lāl of Lahore.[1]

Page 711*a*. A maṣnawī, entitled *Fulak i a'ẓam*, by Badī' al-'Aṣr, called Anjab, composed in A.H. 1157.

Page 763*b*. A version by Muḥammad Kāẓim, of which an English translation made by William Franklin, entitled *The Loves of Cámarúpa and Cámalatá*, was published in London, 1793.

Page 803*b*. A prose version made by Munshī 'Alī Riẓā for Captain John Ritchie "from the Hindi," or more probably from the Hindustani.

Another Hindustani version, composed by Sirāj al-Dīn of Panipat, is noticed by Garcin de Tassy, *Litt. Hind.*, 2nd ed., vol. iii., p. 148.

The text of this manuscript agrees on the whole with that in Tassy's edition, but the ending is different.

Ends.

يه رشته برہ کا نازک طرح
نکچہ ست هي اس مين نه اسين کرہ

برہ کا کرہ پڑکے پهر نا کبولے
نه ٹوٹا برہ کا کبهي پير سے

کنور کي طرح جس نے محنت کيد
وسے حق نے محنت کی راحت دي

[1] See Garcin de Tassy, *Litt. Hind.*, 2nd ed., vol. ii., p. 214. According to him the Persian original was written in A.H. 1115; but according to Rieu, Himmat Khān died shortly previous to A.H. 1096, the date of the completion of Muḥammad Murād's metrical translation of that work.

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## 127.

**P. 3129.**—Foll. 38; $9\frac{1}{2} \times 6\frac{1}{4}$ in.; ll. 14; careless Nasta'līq mixed with Shikastah, written in 3 columns; dated A.H. 1193 (A.D. 1779).

### Qiṣṣah i Kāmrup.

Another copy of the same, wanting the first folio.

Ends.

بہت عدل انصاف کرکے کنور
سبھی پکے انعام رہا در مندر
کنور نے کیا جشن نوروز کا
نکر کا و جالا ہوا حلکا (?)
ہوا قصہ آخر دیکر کیا کہوں
یہی ہی بیلا ابکے چپ کر رہوں
جو اسمنامہ پڑھیگا سدا
مصنف پہ دے کریک سدا

Copyist: Amīn Allah son of Shaikh Na'īm al-Dīn bin Shaikh Muḥammad Ṣāliḥ.

Colophon:

نسخہ کلاکام و کنور کامروپ بروز شنبہ بوقت قریب مغرب شد کار من نظام در سنہ ۱۲ ہجری مطابق سنہ ۱۱۹۳ بقلم کاتبہٗ مدلکہٗ امین اللہ ولد شیخ نعیم الدین بن شیخ محمد صالح ساکن قلعہ مدراس (?)

## 128.

**U. 51.** Foll. 110; $8\frac{1}{4} \times 5\frac{3}{4}$ in.; ll. 11 to 13; Nasta'līq; c. 19th century.

[Delhi 122.]

### آخر گشت

### Ākhir gasht.

A Sunnī treatise on eschatology, in Dakhani verse. By Shāh Ramaẓān 'Alī.

The title of the work is taken from the Catalogue of Delhi MSS. The first two leaves are wanting; there is also a lacuna at the end, after fol. 109. The manuscript begins:

نصدیق شہ عمر ابن الخطاب
عدل سون کیہ کفر کون جن خراب
میرے بعد ہوتہ اکر کو نبي
عمر ہوتہ بولے محمد نبي
پڑے سیہ جسکے سین شیطان بیگ
رہے راہ حضرت سدا جیو تک

The author expresses the date of composition in the concluding lines by the numerical value of the letters of his name Ramaẓān added to those of Muḥammad, *i.e.* 1091 + 92 = A.H. 1183 (A.D. 1769).

Ends.

میرے دوست کے نام پر ہي ختم
محمد نبي جو شفیع الامم
ختم دوست کے نم اوپر ہوئي
محمد محمد محمد نبي
محمد محمد علیہ السلام
علیك الصلوٰۃ ہمیشہ مدام

Copyist: Saiyid Umed 'Alī.

Colophon:

تمت تمام شد این کتاب سید امید علي

## 129.

**U. 52.**—Foll. 132; $7\frac{1}{4} \times 4\frac{1}{2}$ in.; ll. 13; careless Nasta'līq with Shikastah; much worm eaten; dated 20th Ramaẓān, A.H. 1241 (A.D. 1826).

[Delhi 66 *a*.]

### نوطرز مرصّع

### Nau-ṭarz i muraṣṣa'.

A translation in prose and verse of the Persian *Qiṣṣah i chahār darvīsh*, or *Tales of the Four Darweshes*, of Amīr Khusrau. By Muḥammad Ḥusain 'Aṭā Khān, Taḥsīn.

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Begins.

دیباچہ ثنائے خداوند ذو الجلال
ایسا نہیں کہ لکھہ سکے اوسکا کوئي کمال
منشي کے ہو رہا ہي قلم کا جکر شکاف
شاعر کي اوسکي حمد مین ہووے لال

The translation of the Persian tales is preceded by a long preface, in which the translator states that he was the son of Mīr Bāqir Khān, surnamed Shauq. He adopted the takhallus Taḥsīn, and was also known by the title Muraṣṣa'-raqam. He appears to have been in the employ of General Smith, and accompanied that officer from Lucknow to Calcutta. When General Smith left India Taḥsīn proceeded to Patna, where he practised as a pleader, and wrote a portion of this translation. On the death of his father he settled at Faizabad, in the service of the Nawāb Shuja' al-Daulah, and, under his patronage, he continued the work and finally completed it during the lifetime of his successor Nawāb Aṣaf al-Daulah (A.D. 1775–97), in praise of whom he appended a long Qaṣīdah to his preface, which however is omitted in this copy.

According to Azād (*Āb i ḥayāt*, p. 24), the work was completed in A.H. 1213 (A.D. 1798); but this must be a mistake, for it appears from the author's preface to have been almost finished when Shujā' al-Daulah died (A.D. 1775), and was completed before the death of Āṣaf al-Daulah (A.D. 1797). The date of composition would therefore be probably about A.D. 1780.

Taḥsīn's translation of the Persian tales is written in a highly ornate style of composition, and, to quote from Mr. Roebuck, "as a specimen of the Oordoo language it was rendered objectionable by his retaining too much of the phraseology and idiom of the Persian and Arabic."[1] Accordingly Dr. Gilchrist caused another translation to be made by Mīr Amman for use in the College of Fort William. This was completed in the year A.H. 1215 (A.D. 1801), and bears the same title as the Persian original, but is best known by the title *Bāgh o Bahār*, which forms a chronogram fixing the date of composition. This work, written in elegant and simple language, is extremely popular, and is still prescribed as a text-book for examinations in Hindustani.

Taḥsīn is also the author of *Ẓawābiṭ i Angrezī*, and *Tawārīkh i Fārsī*, both written in Persian. See Garcin de Tassy, *Litt. Hind.* (2nd ed.), vol. iii., p. 199, and Sprenger, Oudh Catalogue, p. 294.

The contents of the work are as follows:—

The translator's preface, fol. 1. The opening poem contains only four couplets, instead of nine in other copies and in the printed editions.

The introductory account of king Azad-bakht, who is here called Farkhandah-siyar (fol. 7*b*), followed by the Story of the First Darwesh. A lacuna of a leaf occurs after fol. 7, and of another leaf after fol. 13, in which the first story begins.

The Story of the Second Darwesh (fol. 62*a*), followed by that of the Third Darwesh. Two lacunæ, of several folios each, occur in the course of these two stories; the first after fol. 86 in the story of the Second Darwesh, and the other after fol. 87, which terminates that story.

The Adventures of the King as related by him to the Darweshes, fol. 90*a*. In the original Persian text, and also in the *Bāgh o Bahār* of Mīr Amman, the story of Azād-bakht comes after that of the Second Darwesh. Here also there are lacunæ after foll. 96 and 98.

The Story of the Fourth Darwesh, fol. 117*b*.

The *Nau-ṭarz i muraṣṣa'* has been lithographed at Bombay in 1846, without the Adventures of the King, in a revised form, several alterations having been made in the text throughout. Another version of these tales, also called *Nau-ṭarz i muraṣṣa'*, composed by Muḥammad 'Iwaẓ, Zarrīn, has been lithographed at Lucknow, 1869, and at Cawnpore, 1881. There are also two verse translations, one by Shamlah, published at Lucknow, 1856, which has been rendered into French by Garcin de Tassy (Paris, 1878), the other by Ghulām Muḥammad Khān, Khabīr, under the title of *Kharīṭah i surūr* (Lucknow, 1875).

[1] See his preface to the 2nd edition of the *Bāgh o Bahār*, edited by Ghulām Akbar, Calcutta, 1813.

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Colophon:

تمت تمام شد قصه چار درویش بتاریخ بستم شهر رمضان مبارک سنه ۱۲۴۱

## 130.

**U. 53.** Foll. 61 (wrongly numbered ۶۴); $8\frac{3}{4} \times 6$ in.: ll. 12 and 13; careless Nasta'līq; 19th century.

[Delhi 69.]

### Nau-ṭarz i muraṣṣa'.

Another copy, containing the author's preface, the introductory account of king Farkhandah-siyar, and the Story of the First Darwesh.

This copy contains the entire preface, including the Qaṣīdah in praise of the Nawāb Aṣaf al-Daulah, which is omitted in the preceding copy. The story ends at the last line of fol. 61*a*; the rest is supplementary, and not contained in the printed edition, or other copies.

A note on the first page states that it was copied (تصنیف *sic*) by Munshī Mīr Muḥammad Bāqir, for Colonel Metcalfe.

## 131.

**P. 1036.** Foll. 46; 9 × 5 in.; ll. 17; Nasta'līq with Shikastah; 19th century.

R. Johnson.]

### Nau-ṭarz i muraṣṣa'.

Another copy of the introductory story, and the Tale of the First Darwesh.

It appears from the following two notes on the first page, the second of which is written by a different hand from that of the scribe, that this copy was made at Lucknow by Muḥammad Bakhsh Khān for the library of Mr. Richard Johnson,[1] who is styled Sarkār Nawab Ṣāḥib, Mumtāz al-daulah, Mufakhkhar al-mulk, Ḥusām i jang.

[1] Banker to Warren Hastings. See Sir Charles Lawson's *Private Life of Warren Hastings*, p. 140.

قصۂ چہار درویش نوشتہ محمد بخش خان در بلدہ لکھنؤ داخل کتبخانہ سرکار شد

کتب سرکار نوابصاحب ممتاز الدولہ مفخر الملک حسام جنگ مستر رچارد جانسن صاحب بہادر دام اقبالہ

## 132.

**U. 54.** Foll. 174; $7\frac{3}{4} \times 4\frac{1}{4}$ in.; ll. 15; carelessly written Nasta'līq; dated 29th Muḥarram, A.H. 1248 (A.D. 1832).

[Delhi 65.

### Nau-ṭarz i muraṣṣa'.

Another copy of Taḥsīn's translation of the introduction and Tale of the First Darwesh: to which is added a translation of two other tales by Muḥammad Hādī, called Ghāfil.

This copy has a prose prologue (fol. 1 to 2*b*, line 9) in place of the opening poem of nine couplets in the preceding copies. The preface is slightly different; the verses on p. 9 of the printed edition are omitted, and also the Qaṣīdah in praise of the Nawāb Asaf al-Daulah.

Begins.

بعد ادا کرنے محمد اوس بادشاہ عالم پناہ کے کہ جسکے افسانہ کنہۂ ذات کے ہیں سید عالم نے اوسکی تحقیق ذات میں ما عرفناک حق معرفتک فرمایا ہی

The introductory story of king Farkhandah-siyar and that of the First Darwesh begin on fol. 9*a*, ending on fol. 70*b*. This is followed by the translation made by Muḥammad Hadī, preceded by a preface beginning:—

سب مدیت ہی اوس ملک العلام بادشاہ ذو الجلال و الاکرام کہ جسنے قلوب مومنین کو مسکین اپنے عشق کا بنایا ہی

In it the translator states that he is known as Mīrza Mughal, and by his takhallus Ghafil. He

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had derived much pleasure from reading the Story of the First Darwesh written by Murassa'-raqam (*i.e.* Taḥsīn), and was desirous of seeing the remaining stories of the Four Darweshes. At length he obtained two other stories (presumably in the original Persian) of which he has made an abridged translation in the current Urdu tongue, introducing in it occasional verses from the writings of well-known poets, and has given it the title of *Marwārīd*. These two stories are said to be those of the Second and Third Darwesh, the first beginning on fol. 73*b*, the other on fol. 109*a*. They are, however, the tales of the Third Darwesh and of the king Azād-bakht in the *Bāgh o bahār* of Mīr Amman.

Ends.

اي درويشو تم دونو بے تكلفنه اپنا احوال بهی
مفصل بيان كرو يه كمن تمهرا فاسد هي كه مين
بدشاه هون بند تخت اور طالع مند و الله از يكه
غني تراند محتاج تراند *

The copy was made at Jhajhar, by Bakhtāwar Singh Kāyastha, and was completed on the 29th Muḥarram, A.H. 1248. The name of the person for whom it was made has been blotted out. It appears, however, to be Ḥakīm Muḥammad Ḥusām al-Dīn Khān, whose name and title of Akmal al-ḥukamā, with the date A.H. 1257, appear on two impressions of his seal on the first and last pages.

Colophon:

تمام شد همه داستان قصهٔ چار درويش وفا انديش
حسب الارشاد هدايت بنياد خان صاحب و قبله
فيضزبان مكرم و معظم [blotted] . . . بدست خط
احقر الناس كمترين خلق الله بختاور سنگهه قوم كايتهه
شكسته ز تمام رسيد . . . بتاريخ بست و نهم ٢٩ سنه
محرم الحرام سنه ١٢٤٨ وقت دو گهڑي روز باقيمانده
بمقام جهجهر در چهونی تحرير يافت فقط *

## 133.

**U. 55.**—Foll. 42; $7\frac{1}{2} \times 5\frac{1}{4}$ in.; ll. 12; Nasta'līq; much worm eaten; c. 18th century.

[Delhi 50.]

## كليات زٹلی

## Kulliyāt i Zaṭalī.

A collection of poems, with a few short pieces in Persian prose, by Mīr Ja'far, Zaṭalī, beginning with a *Fāl-nāmah*, or Book of Fate, for women, with a diagram, having the following Persian heading:—

هر زني را كه حمل نمند بايد كه بر اين دائره
انگشت اعتقاد نهد از چيز كه كوتهي كسی او بشد
مفهوم شود دائره اينست

There are three diagrams in the *Fal-nāmah*, with explanatory verses, somewhat different from those in the editions of the *Kulliyāt* of Zaṭalī published at Bombay, 1853 and 1857, and at Delhi, 1873. The poems consist chiefly of Qaṣīdahs, Ghazals, Maṣnawīs and Rubā'īs. They are on miscellaneous subjects; some are in praise of the emperors 'Alamgīr II. and Shāh 'Alam, others are satires, or humorous pieces, several of which are indecent. Some of the poems are entirely in Persian, others in mixed Persian and Hindustani.

Muḥammad Kāmil, writing under the name of "Hindustani Speculator," has given the following particulars of the life of Mīr Ja'far in his *Zar i Ja'farī* (Lahore, 1870).[1] His ancestors came to India in the time of Humāyun, and were given a tract of rent-free land as a reward for faithful military service. At the commencement of Shāh Jahān's reign they were dispossessed of these lands, and Saiyid 'Abbās, the father of the poet, became dependent for a time on his wife's earnings as a seamstress. He afterwards opened a small shop, and, on obtaining pecuniary assistance from a rich relative in the Deccan, he was enabled to extend his business, and soon became a pro-

[1] See also Garcin de Tassy, *Litt. Hind.*, iii., p. 337.

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sperous merchant. Mīr Ja'far was born shortly after the accession of Aurangzeb (A.D. 1658). Saiyid 'Abbās had also two daughters, and a younger son called Ṣafdar. Mir Ja'far lost his father at an early age, and his uncle, Mīr Sarwar, then undertook the upbringing of the children, and eventually married his son Akbar to Mīr Ja'far's eldest sister. On leaving school Ja'far obtained service under Kām Bakhsh, the youngest son of 'Alamgīr (who died A.D. 1708). The date of Zaṭalī's death is uncertain, but he is said to have lived to an age of over 60 years.

Munshī Muḥammad al-Dīn, the author of a biography of the Begam Zeb al-nisā, daughter of the emperor 'Alamgīr, says that it was she who gave Mīr Ja'far the soubriquet of Zaṭalī, "The Jester."[1]

## 134.

**P. 2746.**—Foll. 47; $8\frac{3}{4} \times 5\frac{1}{2}$ in.; ll. 15; Shikastah āmez; the last 7 leaves worm-eaten; c. 18th century. [J. Leyden.]

### Kulliyāt i Zaṭalī.

Another collection of the works of Mīr Ja'far, Zaṭalī, beginning with his hybrid Persian prose compositions.

This copy has no scribe's colophon.

## 135.

**U. 56.**—Foll. 163; $8\frac{1}{4} \times 5\frac{3}{4}$ in.; ll. 8 and 9; Nasta'līq; dated the 10th Ẕi 'l qa'dah, A.H. 1218 (A.D. 1804). [J. Ballantyne.]

### Kulliyāt i Zaṭalī.

A larger collection of the works of Mīr Ja'far, Zaṭalī, beginning with the poem called *Ṭūṭī-nāmah* (Bombay edition of 1867, p. 6).

Begins.

سنو اي طوطي روحاني من
مکن الفت برنکين پنجرهٔ تن

[1] *Ḥayāt i Zeb al-nisā*, Lahore, 1906 (2nd ed.), p. 50.

نه تو رهے نه يهه پنجرا رهيگا
بولکر لال تجهکو کيا کهيگا

Copyist: Shajā'at 'Alī, Ḥusainī, of Bardwan.

Colophon (written in Shikastah):

تمم شد کار من نظام شد نسخه کليات مير جعفر زٹلي . . . بتاريخ دهم شهر ذيقعده سنه ۱۲۱۸ هجري . . . کاتب الحروف شجاعت علي حسيني سکن ضع بردهوان بنکه براے پاس خطر ميان قربن عمي و حسب الفرمايش مين مذکور قلم زده شد

A collection of Persian epigrammatic sayings of Mulla Dūpiyazah are written by a different hand (10 to 12 lines in a page) on the last four leaves (foll. 160–163), with the heading:

من کلام ملا دو پيازه رحمه الله

## 136.

**U. 57** *a*.—Foll. 39; 8 × 6 in.; ll. 11; Nasta'līq; worm eaten; dated Delhi, 2nd March, 1843. [Delhi 90 *a*.]

### Kulliyāt i Zaṭalī.

Another and smaller collection of poems by Mīr Ja'far, Zaṭalī, including his *Fāl-nāmah* (fol. 127), which differs from that in the preceding manuscript.

The scribe states in the colophon that he wrote this copy for his brother Lala Kāśīnātha. The latter has added a note of ownership, dated the 2nd March, 1843.

Colophon:

تمت تمم شد اين کتاب قصه جعفر زٹلي بپاس خطر برادر عزيز از جن لاله کاشی‌ناتهه ولد تحرير يافت *

Note:

تحرير بتاريخ دويم ماه مارچ سنه ۱۸۴۳ ع بعهد مسٹر مارٹين کبنس بهدر [Martin Richard Gubbins] مجسٹريٹ دهي . . . مالک اين کتاب اين بنده کاشي‌ناتهه است

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## 137.

**P. 2512.**—Foll. 32; $9\frac{1}{2} \times 5\frac{3}{4}$ in.; ll. 15; Nasta'līq; dated A.H. 1192 (A.D. 1778).

[J. Leyden.]

# ديوان ابجدي

## Dīwān i Abjadı.

A Dīwān of Ghazals. By Mīr Muḥammad Ismā'īl Khān, Abjadī.

Begins.

كرم هي هنكامه هر سُو يار كا
هي تماشا جلوهٔ ديدار كا

سنكر رويت نهوا اي فلسفي
ديده هي يهان ديدهٔ دو چار كا

جان ديئے پر بهي اكر تمهارے يهه مول
مفت هي سودا تيرے بازار كا

According to Beale,[1] Amjadī was the tutor of the Nawāb 'Umdat al-Umarā of the Karnatik, and author of a Persian Maṣnawī called *Anwar-nāmah*, containing an account of the exploits of Nawāb Anwar Khān, the father of the poet's patron. This work was completed in A.H. 1174 (A.D. 1760), for which Amjadī received a present of Rs. 6700, and in A.D. 1774 the title of Malik al-shu'arā was conferred on him. He also wrote a Persian *Dīwān*,[2] and Garcin de Tassy notices a work by him called *Tuḥfah li-ṣibyān*, a copy of which in his possession is dated A.H. 1196.[3]

A few Rubā'īs are appended to this Dīwān. A portion of the last page, which probably contained the scribe's colophon, has been cut out. The date of copy, 15 Muḥarram, A.H. 1192 (A.D. 1778), is written on the back of the first folio, with some words which have been crossed out and are illegible.

[1] *Biographical Dictionary*, p. 5.
[2] Sprenger's Catalogue, p. 307.
[3] *Litt. Hind.* (2nd ed.), vol. i., p. 99.

## 138.

**U. 35** *a*. Foll. 42; 8 × 5 in.; ll. 14; Shikastah-āmez; dated Gangoh, A.H. 1230 (A.D. 1815).

[Delhi 118 *a*.]

# ديوان درد

## Dıwān i Dard.

The poetical works of Khwājah Mīr, Dard.

Begins.

مقدور همين كب تيري وصفونكي رقم كا
حقا كه خداوند هي تو لوح و قلم كا

جس مسند عزت پر كه تو جلوه نما هي
كيا تاب كذر هووے تعقل قدم كا

Khwājah Mīr, Dard, was a descendant of Khwājah Bahā al-Dīn, founder of the Naqshbandī Order.[4] His father Khwājah Muḥammad Nāṣir, poetically called 'Andalīb, belonged to an ancient and highly respected family of Delhi, descended from Nawāb Ẓafar Khān, a distinguished general of the emperor Jahāngīr. He originally held an appointment under the Imperial Government, but renounced the world, and received religious instruction from Shaikh Sa'd Allāh, who was also called Shāh Gulshan.[5] He eventually became a disciple of Khwājah Muḥammad Zubair, and was initiated by him into the Naqshbandī Order of Faqīrs.

Khwājah Mīr was originally a soldier, and, like his father, became a religious devotee. Azād states in his biography of the poet[6] that he wrote a treatise on prayer, entitled *Asrār al-ṣalāt*, when he was only 15 years of age, and another work, called *Wāridāt i Dard*, at the age of 29, to which he composed an extensive commentary, entitled *'Ilm al kitāb*, comprising 111 tracts of Sufic mysticism, viz.: *Nālah i Dard*, *Āh i sard*, *Dard i dil*, *Soz i*

[4] Born at Bukhārā, A.H. 728, and died A.H. 791.
[5] A noted poet of Delhi, who died A.H. 1140.
[6] *Ab i ḥayāt* (2nd ed.), p. 170.

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*dil, Sham' i mahfil*, and others. He is also the author of *Wāqi'āt i Dard, Ḥurmat i ghanā*, and a short Persian Dīwān, besides this one in Rekhtah. His father also wrote a short Dīwān with a commentary, and a work called *Nālah i 'Andalīb*. His brother, Saiyid Muḥammad Mīr, Aṣar, has also written a Dīwān, and a well-known Maṣnawī called *Khwāb o khayāl* (no. 140).

Dard was contemporary with Saudā, Mīr Taqī, and Mirzā Jānjānān Maẓhar, and had numerous pupils, the chief of whom were Qiyām al-Dīn Qā'im, Hidāyat Allāh Khān Hidāyat, and Ṣanā Allāh Khān Firāq. He died at Delhi, at the age of 68, on the 24th Ṣafar, A.H. 1199 (A.D. 1785).[1]

Appended to the Dīwān of Ghazals are a few Fards, a Tarkīb-band, Mukhammasāt, and Rubā'īs. His poems have been several times lithographed at Delhi and Lucknow presses, with a biography extracted from a Tazkirah by Mīr Muḥsin 'Alī.

This copy bears an impression of the seal of Muḥammad 'Aṭā Allāh Khān, dated A.H. 1223, by whom it was written at Gangoh, a town in the District of Saharanpur, in A.H. 1230 (A.D. 1815).

Colophon:

از بیمقدار عطا الله غفر عنهه عجالتةً در قصبه کنکوه
در سنه ۱۲۳۰ هجري این اوراق را نوشته بود

## 139.

**U. 58.**—Foll. 62; 11½×7 in.; ll. 12; Nasta'līq; early 19th century.

[Delhi 99 B.]

### Dīwān i Dard.

Another copy of the preceding, with a different arrangement of verses, and without name of scribe, or date of copy.

[1] According to most biographers and writers of chronograms, but Mirzā Luṭf, in his Tazkirah the *Gulshan i Hind*, gives A.H. 1202 as the year of his death.

## 140.

**U. 59.** Foll. 46; 11½×7½ in.; written in different styles of Shikastah āmez, in oblique, transverse and horizontal columns; dated Delhi, the 11th Rabī' I., A.H. 1248 (A.D. 1832).

[Delhi 151.]

### خواب و خیال

### Khwāb o khayāl.

A Ṣūfī Maṣnawī. By Saiyid Muḥammad Mīr, Aṣar.

Begins.

بعد حمد خدا و نعت رسول
کچهه بکهے هي یهه اب ظلوم جهول
بے محابا کلام هے یعني
بیشتر هیچ پوچ و بیمعني

Mīr Aṣar, as the author is commonly called, was the son of Khwājah Muḥammad Nāṣir, and the younger brother of Khwājah Mīr Dard. (See no. 138.) He lived the life of a Ṣūfī ascetic, and has also written a Dīwān. A copy of another of his Maṣnawīs will be found in no. 225, III.

Copyist: Muḥammad Ḥusain.

Colophon:

تمت تمام شد این مثنوي حضرت خواجه میر
اثر صاحب بعون الله تعالی بتاریخ یازدهم شهر ربیع
الاول سنه ۱۲۴۰ هجري در عهد اکبر شاه غازي خلد
الله ملکهٗ راقم اضعف احقر العباد فقیر حقیر پر تقصیر
محمد حسین در شاهجهان‌آباد بوقت نصف النهار
صورت اتمام یافت

## 141.

**U. 60.**—Foll. 102; 9 × 5½; ll. about 15 in a page, in double columns, 3 in. long; neatly written Nasta'līq; dated Mandsūr (in Mālwā), Thursday, 17th Rajab, A.H. 1236 (20th April, A.D. 1821).

### مثنوی میر حسن

### Maṣnawī i Mīr Ḥasan.

A romance, commonly called *Sihr al-bayān*, by Mīr Ghulām Ḥasan (see no. 225, I.).



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Another copy. With 100 coloured drawings.

Scribe: Dīpchand Khatrī.

Colophon:

حسب الفرمایش برادر عزیز خوشتر از جان و دل
لاله شیو جسمل زاد عمره بخط احقر العباد دیپ‌چند
قوم کپتری [illegible] در مندسور مضاف صوبه مالوا
در نظمت آذکیکا دهر و سهیل هفتدهم رجب
سنه ۱۲۳۶ هجریه سنه ۱۲۲۱ ف[صلی] بیساکهه متی
پنجمی شنبه سه پهر سمبت ۱۸۷۱ انندی نم مرقوم
یافت

## 142.

**U. 61.** Foll. 87; 11 × 7 in.; ll. 13; Nasta'līq; dated 15th Zi'l-qa'dah, A.H. 1252 (A.D. 1837).

[Delhi 149.]

### Maṣnawī i Mīr Ḥasan.

Another copy of the preceding.

The preface and part of a Persian treatise on grammar for the use of schools, by Qalandar 'Alī ibn Ghulām Ḥusain 'Alī, are written by another hand on the margin of the first five folios.

Copyist: Saiyid Riẓā Ḥasan.

Colophon:

از خط بیربط سید رضا حسن نوشته شد بتاریخ
پانزدهم شهر ذالقاد [*sic*] سنه ۱۲۵۲ هجری

## 143.

**U. 62.**—Foll. 200; 9½ × 6 in.; ll. 13; Nasta'līq; written probably about the close of the 18th century.

[Delhi 107.]

### دیوان قائم

### Dīwān i Qā'im.

The Poems of Muḥammad Qiyām al-Dīn, Qā'im.

Begins.

هرگز نهین مقدور تیری حمد زبان کا
بُڑهان هی دعویکے میرے عجز بیان کا

جب تک که هی تو هم هین تیرے سانهه همیشه
جون موج که نت لازمه هی آب روان کا

ای عشق میرے دوش په تو بوجهه رکهه اپنا
هر سر متحمّل نهین اس بار کران کا

Muḥammad Qiyām al-Dīn, who is also called Shaikh Muḥammad Qā'im, or Miyān Qā'im, was a native of Chandpur, but went early in life to Delhi, where he obtained an employment under the emperor Shāh 'Ālam, and studied poetry under Mīr Dard and Saudā.

Contents:—Dīwān of Ghazals, fol. 1; Mukhammas and Wāsokht poems, fol. 109*b*; Rubā'īs, fol. 119*a*; Qaṣīdahs in praise of Muḥammad, 'Alī, the emperor, his Wazīr and Mīr Bakhshī, Amīr al-Umarā, Ni'mat Allāh Khān, the poet Saudā, Nawab 'Ināyat Khān, Nawāb Muḥammad Yār Khān, Nawāb Hizbar Jang, and Nawāb Naṣr Allāh Khān, fol. 128*a*; Maṣnawīs, chiefly satires and short stories, fol. 151*a*.

One of his Maṣnawīs bears the title *Ramz al-ṣalāt*, and another *Ḥairat-afzā*, the last in this collection, the concluding line of which gives A.H. 1193 (A.D. 1779) as the date of composition. This has been crossed out with red ink.

هوا هی یهه جس سن مین نامه رقم
هی بارهٔ سے هجری میان سات کم

Several verses have been corrected and others added on the margin. A copy of the Dīwān is noticed in Sprenger's Catalogue, p. 631.

Qā'im has also written a Persian Taẓkirah of Urdu poets, the title of which — مخزن نکات *Makhzan i nikāt*—forms a chronogram on the date of composition, *i.e.* A.H. 1168 (A.D. 1754-55). It is noticed in Sprenger's Catalogue, p. 179, and in Ethé's Catalogue of Persian MSS., no. 701.

In his notice of this poet Garcin de Tassy has given an abridged French translation of his

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Maṣnawī on the severity of the winter season (fol. 161*b*), and of *Maṣnawī i 'ishq i darwesh*, which is not included in this copy of the poet's works. He states that Qā'im died in A.H. 1207 (A.D. 1792 93), the date being fixed by a chronogram by Jur'at which was written in a copy of the poet's Dīwān in his possession. The following chronogram by Jur'at is written on the margin of fol. 127*a* of this manuscript, the last line of which gives the date A.H. 1202 (A.D. 1787–88):—

جرات نے کہی یہہ روکے تاریخ وفات یکتائی کے ساتھہ
قائم بنیاد شعر ہندی نرھے کیا کہئے اب آہ

## 144.

**P. 2872.** — Foll. 141; 11½ × 6 in.; ll. 13; well written Nasta'līq; dated 14 Jumādā II., A.H. 1216 (A.D. 1801).

[College of Fort William.]

### دیوان سوز
### Dīwan i Soz.

A Dīwān of Ghazals. By Saiyid Muḥammad Mīr, Soz.

Begins.

سر دیوان پر اپنے جو بسم اللّٰہ مین لکھتا
بجاے مدّ بسم اللّٰہ مدّ آہ مین لکھتا
خدا دیتا اگر مجکو زبان توحید کہنے کی
تو لاکر سب الوھیت کو الا اللّٰہ مین لکھتا
وگر نعت محمد کی مجھے توفیق کچھہ ھوتی
بحق کلمۂ طیب رسول اللّٰہ مین لکھتا

Saiyid Muḥammad Mīr, the son of Saiyid Ziyā al-Dīn, Bukhārī, and a descendant of the saint Quṭb 'Ālam of Gujarat, was born at Karawalpur near Delhi. In the year A.H. 1191 (A.D. 1777), during the reign of Shāh 'Ālam, Soz left Delhi in a state of extreme poverty and went to Lucknow in the hope of earning a livelihood there, but was unsuccessful. In A.H. 1212 he went to Murshidabad, but here also fate was against him, and he returned to Lucknow, where he was fortunate enough to obtain the patronage of Nawāb Āṣaf al-Daulah, who became his pupil in the art of writing poetry. He died at Lucknow the year following, A.H. 1213 (A.D. 1798-99), at the age of 70. See the *Āb i ḥayāt* of Āzād (2nd ed., Lahore 1899, p. 180), and the *Tazkirat al-shu'arā* of Firoz (Sialkot, 1889, p. 3).

In the *Tazkirah i Hindī*, which was written in A.H. 1209 (A.D. 1794 95), Mushafī states that Soz was then alive and was over 70 years of age, and Nassākh in his *Sukhan i shu'arā* says that he died at Talhar at the age of 80.

Soz is said to have been a noted calligraphist and an archer of extraordinary strength and skill. He originally adopted Mīr as his takhallus, but, when Mīr Taqī became famous under that name, he changed it to Soz.

Besides the Ghazals contained in this manuscript he has written a few Rubā'īs, Maṣnawīs, and Mukhammas poems. See a copy of his Dīwān in the British Museum Library described in no. 65 of the Catalogue of Hindustani Manuscripts. A selection from his Dīwān, prepared for the use of the Hindustani students of the College of Fort William, was published at Calcutta in 1810. See Roebuck's *Annals of the College of Fort William* (Calcutta, 1819), p. 256, and App. 26.

## 145.

**P. 2499.**—Foll. 44; 8¼ × 6 in.; ll. 13; Nasta'līq, 19th century.

[J. Leyden.]

### فتحنامۂ ٹیپو سلطان
### Fatḥ-nāmah i Ṭīpū Sulṭān.

An account of the hostilities between Ṭīpu, Sulṭān of Mysore, and the Mahrattas, and of his capture of the fortress of Nargund in A.D. 1785, written in Dakhani verse by a Shī'ah poet whose takhallus is Ṭarab.

Begins.

عجائب سنو دوستان داستان
کہ جسکے بیان مین ھي قاصر بیان

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مراٹھہ مغل فوج سب جمع کر
خوشي سات سلطان کي سن بد خبر
کئي سب نے یون شرط سوکند سات
لیووین ملك جلدي سون اب دت هات

The events narrated in this work are briefly recorded in Duff's *History of the Mahrattas*,[1] but the narrative is characterised throughout by a feeling of intense hatred against the Mahrattas. The reason assigned by the author for Ṭīpū's unjust claims, and unwarranted invasion of the province of Bijapur, was his intention of thwarting the designs of the combined Mahratta and Mughal powers for the overthrow of his rule and the apportionment of his kingdom. The treacherous method, also, by which he gained possession of the fortress of Nargund is here described as being a signal victory gained by the Sulṭān when attacked by the army of the so-called infidels.

The work is without date or title, and was written during the lifetime of the Sulṭān, *i.e.* prior to A.D. 1799, when he was killed at the siege of Seringapatam. The title here given is written on a slip of paper pasted outside the cover.

Ends.

الهي هي جب تك مه و آفتاب
نهوین رکهه تون سلطان کون آب حیات
مظفر و منصور بر مشرکین
تحمیت و افسر اربا روز مین

## 146.

**P. 353.**—Foll. 370; $11\frac{3}{4} \times 6\frac{3}{4}$ in.; ll. 13; beautifully written Nasta'liq; 19th century.

[R. Johnson.]

## کلیات سودا

## Kulliyāt i Saudā.

The poetical works of Mīrzā Muḥammad Rafī', Saudā.

Mīrzā Muḥammad Rafī', poetically surnamed Saudā, is universally considered to be the greatest of Hindustani poets. The following sketch of his life is taken from an excellent notice of the poet, his writings and contemporaries, by Shams al-'Ulamā Muḥammad Ḥusain, Azād, in his *Āb i ḥayāt* (2nd ed., Lahore, 1899), p. 136 *et seqq.* See also Garcin de Tassy, *Litt. Hind.* (2nd ed.), vol. iii., p. 66; the *Allahabad Review*, vol. iii., no. 4 (April 1892); and *Ḥalāt i Saudā* by Aḥmad Ḥusain Khān, Lahore, 1896.

Saudā's ancestors dwelt at Kabul, and were soldiers by profession. His father, Mīrzā Muḥammad Shafī', left his native home and settled as a merchant at Delhi, where Saudā was born in A.H. 1125 (A.D. 1713). He received a liberal education as a pupil of Sulaimān Qulī Khān, Widād, and afterwards of Shāh Ḥātim (Shaikh Ẓuhūr al-Din, see no. 160). He also obtained much assistance in writing poetry from Sirāj al-Dīn 'Alī Khān, Ārzū, a noted Persian and Urdu poet.[2]

Saudā's poems became extremely popular, and his fame soon reached the ears of the Emperor Shāh 'Ālam, who, being himself a poet, employed him to write poetry, and to correct his own compositions. Unfortunately, Saudā's temper was fiery and easily aroused at the merest trifle, and his tongue was quick at making a sharp or satirical retort. This caused a serious quarrel with his royal patron, in consequence of which he left the imperial court, and was for several years dependent on the generous aid of his friends Mihrbān Khān and Basant Khān. On their death he was reduced to a state of extreme poverty, and eventually left Delhi, when about 60 years of age. After a short stay at the court of Nawāb Bangash Khān of Farrukhabad, he settled at Lucknow in A.H. 1185 (A.D. 1771–72), and obtained service under the Nawāb Shujā' al-Daulah. On the death of the Nawāb (A.D. 1775), his son and successor, Nawāb Āṣaf al-Daulah, granted him an annual stipend of

[1] 4th edition, vol. ii., pp. 187–189.

[2] Died A.H. 1169 (A.D. 1756). See Rieu's Persian Catalogue, pp. 501*b* and 1030*a*.

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Rs. 6000, and conferred on him the title of Malik al-shu'arā, or "Prince of poets."

Saudā died at Lucknow, at the age of 70, in A.H. 1195 (A.D. 1781). The date is recorded in Persian chronograms by Fakhr al-Dīn, and by Qamar al-Dīn, Minnat,[1] but Muṣḥafī in a Tārīkh gives the date A.H. 1193.

The poems of Saudā were arranged and compiled with an introduction by Ḥakīm Saiyid Iṣlāḥ al-Dīn Khān. His *Kulliyāt* was first published at Calcutta in 1803, and in 1810 a volume of selections was printed under the editorship of Munshīs of the College of Fort William. A revised edition, with additional Qaṣīdahs and Ghazals, by Maulavī Ghulām Ḥaidar, Hindi Sarishtadār of the College, was printed at Calcutta, 1847. A lithographed edition of the *Kulliyāt*, revised by Mīr 'Abd al-Raḥmān, Ahī, pupil of Saiyid Mūmin Khān, in which the poems are arranged in seven Dīwāns, was published at Delhi, 1853. Another edition was published by Munshī Nawal Kishor at Cawnpore, 1872 (2nd ed., 1887). These editions contain also the poet's *'Ibrat al-ghāfilīn*, described below (see no. 150).

An English translation of selections from the Maṣnawīs of Saudā, by Major Henry Court, prepared as a text-book for the High Proficiency examination in Urdu, was printed at Simla, 1872, and an edition of these poems, edited by Captain H. S. Jarrett, was printed at Calcutta, 1875.

According to Āzād, Saudā also wrote a prose translation of the Maṣnawī *Shu'lah i 'ishq* of Mīr Taqī[2] (see no. 164), and a Taẕkirah of Urdu poets,[3] both of which works are now unprocurable.

On the first leaf of this manuscript is a miniature—somewhat damaged by damp—of a scribe (probably intended for the poet) seated on a carpet smoking a ḥuqqah, with an attendant standing behind him; and on the next leaf is a Qaṣīdah, on the recto of which is written "Mr. Richard Johnson, the gift of ye author Mirza Soudah."

The poems are classified, and arranged as follows:—

1. Qaṣīdahs (fol. 4), with a half-page illuminated 'Unvān. These consist of poems in eulogy of Muḥammad, the Imāms, 'Alamgīr II. and nobles of the Court at Delhi and Lucknow, also a poem called *Shahr-āshūb*, and satires.

Begins.

هوا جب كفر ثابت هي وه تمغاے مسلماني
نتوئي شيخ سے زنّار تسبيح سليماني

2. Dīwān of Ghazals (fol. 98), with a half-page illuminated 'Unvān.

Begins.

مقدور نهين اوسكي تجلي كے بيان كا
جون شمع سراپا هو اكر صرف زبان كا

3. Mukhammasāt (fol. 219*a*). Twenty-five poems in verses of five lines each, most of which are composed on lines written by other poets, viz.: Ḥāfiẓ, Bedil, and Kalīm, in Persian; and Mīr, Yaqīn, and Tābān, in Hindustani.

Begins.

خسروا تجسا كوئي دوران بهم پهنچائے تو
باب تخت سلطنت ايسا همين دكهلائے تو

4. Rubā'īyāt (fol. 263*a*). Forty-six quatrains.

Begins.

خداوند وه ايسا هي كه عالم كو دے
دارا كو نه تنها نه فقط جسم كو دے

5. Fardīyāt (fol. 268*b*). Twelve Fards, and a few unfinished Ghazals.

Begins.

ديدۂ پرآب سے تجهه بن همين كيا كم هي جم
بزم مشتاقان مين تيرے حلقۂ ماتم هي جام

6. Maṣnawīyāt (fol. 274*b*), containing anecdotes and witticisms.

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[1] See also chronograms by Imām Bakhsh, Nāsikh (*Kulliyāt*, Lucknow, 1872, p. 220), and by 'Abd al-Ghafūr Khān, Nassākh (*Ganj i tawārīkh*, Cawnpore, 1875, p. 25).

[2] *Āb i ḥayāt* (Lahore, 1899), p. 23.

[3] *Ibidem*, p. 155.

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Begins.

میرا دل نام پر اوسکے هي شیدا
کیے هي جن نے حُسن و عشق پیدا

7. Qiṭa'āt (fol. 334*a*).

Begins.

یون سنا هي که خسرو یك عصر
یك درویش کے کیا تب کبر

8. Persian Qaṣīdahs (fol. 348*b*).

Begins.

بہ عندلیب گلشن ایمان برابر است
کبانگ مرغ خانه الله و اکبرست

9. Dīwān of Persian Ghazals (fol. 354*b*).

Begins.

زد شعله بر دل از نفس سرد داغ ما
روشن شود زیاد سحر که چراغ ما

The manuscript is undated, and without a scribe's colophon.

## 147.

**U. 63.** Foll. 467; $10\frac{1}{4} \times 6$ in.; ll. 17; good Nasta'līq; worm eaten; dated the 11th Jumādā I., A.H. 1214 (A.D. 1799).

[Delhi 108.]

### Kulliyat i Saudā.

Another copy.

A larger collection of the poems of Saudā, arranged as follows:—Marṣiyahs and Salāms, with criticisms of similar poems written by Saiyid Muḥammad Taqī, of Delhi, familiarly called Mīr Ghāsī, a pupil of Fakhr al-Dīn, preceded by a Persian introduction, beginning حمد بلیغی که عندلیب طبع یك کل پژمرده چمن ابداع اوست, fol. 6; Qaṣīdahs, with a Persian preface, beginning رفیع ترین کلامی که رفعت بخش دیباچهٔ سخن تواند شد, fol. 82; Maṣnawīs, fol. 166; Dīwān of Ghazals, fol. 238; Maṭla'āt, fol. 394*b*; Rubā'īs and Mustazād, fol. 396*b*; Qit'ahs, fol. 403*b*; Pahelīs and Tarjī'-band, fol. 415*a*; Musaddasāt and Wāsokht, fol. 422*b*; Mukhammasāt, 37 in number, fol. 427*a*.

Copied at Delhi on 11th Jumādā I., A.H. 1214, by Mīr Maqbūl Nabī bin In'ām Allāh Khān, Yaqīn, by order of Raja Bahādur Singh.

Colophon:

روز جمعه تاریخ یازدهم ماه جماد الاول سنه ۱۲۱۴ هجری نبویه مقدسه بمطابق سنه ۴۲ جلوس میمنت مانوس شاه عالم بادشاه غازی خلد الله ملکه و سلطنة بخط اضعف العبد میر مقبول نبی بن انعام الله خان تخلص یقین دیوان کلیات میرزا محمد رفیع السودا حسب الارشاد . . . راجه بهادر سنکهه بهادر دام اقباله و حسن ماله در مقام شاهجهان‌ابد صورت اتمام پذیرفت

## 148.

**P. 2405.**—Foll. 371; $14\frac{1}{2} \times 8\frac{3}{4}$ in.; ll. 15; written in fair Nasta'līq, in 2 columns, with 'Unvāns; dated A.H. 1219 (A.D. 1804).

[J. Leyden.]

### Kulliyāt i Saudā.

The poems are divided into seven parts, each of which has an illuminated frontispiece.

1. A Persian Qaṣīdah on the building of a mosque, and Dīwān of Persian Ghazals, fol. 1. 2. Qaṣīdahs in Hindustani, fol. 19*b*. 3. Dīwān of Ghazals, fol. 106*b*. 4. Fards and Rubā'īs, fol. 231*b*. 5. Qit'ahs, fol. 239*b*. 6. Mukhammasāt, fol. 251*b*. 7. Maṣnawīs and Marṣiyahs with the Persian introduction, fol. 300*b*.

Copyist: Muḥammad Amīn Beg.

Colophon:

تمت تمام شد دیوان مرزا رفیع السودا مرحوم از دست احقر العباد محمد امین بیگ سنه ۱۲۱۹ هجری

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## 149.

**P. 2646.**—Foll. 349; 14½ × 9 in.; ll. 15; written in bold Nasta'līq in two ruled columns, on brown-tinted paper with broad white margin, with 'Unvāns; 19th century.

### Kulliyāt i Saudā.

The poems are arranged in four parts, each having an illuminated frontispiece and bearing the impress of the seal of Saiyid Ghulām Riẓā, Riẓawī, with the date A.H. 1222.

1. Qaṣīdahs, with Persian preface, fol. 1. 2. Dīwān of Ghazals, with Maṭla's, Rubā'īs, Qiṭ'ahs and Pahelīs, fol. 89. 3. Part of the Persian introduction to the Marṣiyahs, fol. 221. 4. Mukhammasāt, Musaddasāt, two Tarjī'-bands, another collection of Qaṣīdahs and Qiṭ'ahs, and Maṣnawīs, fol. 223.

## 150.

**P. 2119.**—Foll. 573; 14½ × 9½ in.; ll. 17; carefully written Nasta'līq; dated 20th January, 1817.

[College of Fort William.]

### Kulliyāt i Saudā.

This excellent copy was made for Mr. J. W. Taylor, Professor of Hindustani at the College of Fort William, and appears to be the most complete collection of the works of Saudā.

Contents:—Qaṣīdahs, fol. 1; Dīwān of Ghazals, fol. 82*a*; Maṭla's and Rubā'īs, fol. 214*b*; Qiṭ'ahs, fol. 221*a*; Pahelīs or Riddles, fol. 233*b*; Mukhammasāt, with a Tarjī'-band and some Musaddas poems, fol. 235*b*; Wāsokht, fol. 282*a*; Maṣnawīs, fol. 286*a*; Persian Dīwān of Ghazals, with 2 Rubā'īs and 6 Qiṭ'ahs, fol. 349*a*; Persian preface to the *Dīwān i marṣiyah*, with verses criticising Marṣiyahs of Mīr Ghāsī Taqī, fol. 364*a*; *'Ibrat al-ghāfilīn*, in Persian prose, in 5 faṣls, fol. 382*a*; Salāms and Marṣiyahs, fol. 418*b*.

The *'Ibrat al-ghāfilīn* is not included in the preceding copies of the works of Saudā. It has been printed in the Cawnpore edition of 1873 of the poet's *Kulliyāt* (pp. 26–50).

Āzād states in his biography of Saudā[1] regarding this work that Ashraf 'Alī Khān, a native of Delhi, and of noble family, had spent fifteen years in the compilation of a Taẓkirah of Persian poets, which he submitted for revision to Mīrzā Muḥammad Fākhir Makīn,[2] who was considered to be one of the most eminent Persian scholars of Delhi. Makīn found fault with the composition of many of the Persian verses quoted in the Taẓkirah, and made wholesale erasions and emendations throughout the work. Ashraf 'Alī Khān was greatly disheartened, and took his cut about manuscript to Saudā for his inspection and advice. At first he refused to do anything in the matter, but eventually took it in hand, and wrote the *'Ibrat al-ghafilīn*, in which he severely condemns the conduct of Makīn, and exposes his ignorance of the Persian language, as shown not only in his unwarranted corrections of the Tazkirah, but also in passages of a Persian Dīwān which he had composed.

An index to the contents of this copy is appended on foll. 571–73.

Copyist: Shaikh Ṭaiyib Allah.

Colophon:

کلیات مرزا رفیع السودا ... صاحب عالیشان
سخن رس قدردان جذب تیلر صاحب بہادر دام
ظلہم کے واسطے بیسوین جنوري سن ۱۸۱۷ اٹھارہ سو
سترہ عیسوي ... مین شیخ طیب اللہ خوش
نویس نے لکہا الخ

## 151.

**U. 64.**—Foll. 295: 12½ × 8½ in.; ll. 17; Nasta'līq: c. early 19th century.

### Kulliyāt i Saudā.

Another collection of the poems of Saudā, classified in 7 parts, or Dīwāns, as follows:—

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[1] *Āb i ḥayāt*, 2nd ed., p. 151.

[2] Died A.H. 1221. See Rieu's Persian Catalogue, p. 376*a*.

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1. دیوان ریختہا Hindustani Dīwān of Ghazals, with a collection of Fards and Rubā'īs. Fol. 1.

2. دیوان قصدیات ء قب نمیر Qaṣīdahs. Fol. 109.

3. دیوان فارسي Persian Dīwān. Fol. 180.

4. دیوان در بیان تاریخ و قطعہا Qiṭ'ahs and chronograms. Fol. 194.

5. دیوان ہجویات Satires in Maṣnawī and Mukhammas poems. Fol. 200.

6. دیوان مخمسات در بیان عشق Mukhammas poems on love. Fol. 257.

7. Maṣnawīs containing anecdotes, etc., and Wāsokht poems. Fol. 275.

## 152.

**P. 3352** and **3353.**—Foll. 326; 13 × 8 in.; ll. 17, double column; Nasta'līq; dated A.D. 1844. [C. P. Brown.]

### Kulliyāt i Saudā.

Contents:—Qaṣīdahs, fol. 5*b*; Maṣnawīs, fol. 87*a*; Mukhammasāt, fol. 146*a*; Qiṭ'ahs, and a few minor poems, fol. 183*a*; Dīwān of Ghazals, fol. 195; Rubā'īs, fol. 307*b*; Maṭla's and Fards, fol. 313*a*; Persian Dīwān, with 2 Rubā'īs and 5 Qiṭ'ahs, fol. 314*a*.

The poems contained in these two volumes were collected, arranged and collated from various manuscripts at the request of Mr. C. P. Brown, Persian Translator to the Government of Madras, by Mīr Munshī Muḥammad 'Abd al-Qādir Khān Himmat. He has made many corrections, additions, and explanatory notes throughout the work, and has prefixed a table of contents, and written a preface, in which he states that the work was completed in A.D. 1844, under the title of *Guldastah i Hind*.

The preface begins:—

کلیات اقسم حمد و توصیف کی اور مجموعۂ
انواع شکر و تعریف کا سزاوار ہی نیاز درگہ رفیع خالق
آسمان و زمین کے

## 153.

**U. 65.**—Foll. 191; 12½ × 8 in.; ll. 17; Nasta'līq; 19th century.

### Kulliyāt i Saudā.

A small collection of the works of Saudā, beginning with the *Qaṣīdah i shahr-āshūb*, followed by a Maṣnawī in amplification of the Marṣiyahs of Mīr Taqī, Mukhammas poems, two short Qaṣīdahs, a few Qiṭ'ahs, Maṣnawīs, and Marṣiyahs, the Dīwān of Ghazals, a collection of Rubā'īs, Fards, and Maṭla's, and concluding with the Persian Dīwān.

On the margin are numerous glosses and variants written by a later hand.

## 154.

**P. 3396.**—Foll. 184; 8 × 5½ in.; ll. 12; Nasta'līq; early 19th century.

### Kulliyāt i Saudā.

Contents:—Dīwān of Ghazals, fol. 1; Rubā'īs, fol. 68*a*; Mukhammasāt, fol. 70; Qaṣīdahs and Maṭla's, fol. 90; Maṣnawīs, fol. 144; Fards, fol. 173.

The copy is not dated, and has no scribe's colophon. Several additional verses are written on the margin.

Appended to the work (fol. 177) is a Persian poem on prayer and ceremonial ablutions, written by another hand. There are also some medical prescriptions and a recipe for the preparation of a black dye for the hair.

## 155.

**P. 2181.**—Foll. 186; 9 × 5¾ in.; ll. 13, double column; Nasta'līq; slightly worm eaten; early 19th century. [College of Fort William.]

### Kulliyāt i Saudā.

This small collection comprises only:—Qaṣīdahs, fol. 1; Dīwān, fol. 58*b*; Maṣnawīs, fol. 128*a*; and Mukhammasāt and a few Fards, fol. 156*a*.

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Copyist: Ḥasan ʻAlī.

Colophon:

تمت تمام شد نسخه هذه الكتاب ديوان ميرزا رفيع السودا بتاريخ بيست پنجم شهر ربيع الثانى بوقت دو پهر بروز پنجه بدستخط حقير حسن على اضعف من عباد الله سراج الدين تمام يافت

## 156.

**U. 66.**—Foll. 87; 9 × 5½ in.; ll. 13; Nastaʻlīq; much worm-eaten; dated Budaon, the 6th Rajab, A.H. 1194 (A.D. 1780).

[Delhi 96A.]

## دیوان بیدار

## Dīwān i Bedār.

The Poems of Mīr Muḥammad ʻAlī, Bedār.

Begins.

هی نام [تیرا] باعث ایجاد رقم کا
محتاج نہیں وصف تیرا لوح قلم کا
مقدور بشر کب کہ تیری حمد سرائے
کیہ قطرۂ ناچیز سے اوصاف ہو یم کا
کیا جانے کہاں جلوہ نما توهی کہ یہاں تو
هی داغ تیرے پاس سے دل دیر و حرم کا

Mīr Muḥammad ʻAlī, who is also called Mīr Muḥammadī, an inhabitant of Delhi, was a pupil of Mīr Murtaẓā Qulī Khān Firāq, who was a contemporary of the poet Saudā and an officer in the imperial arsenal during the reign of Muḥammad Shāh. In religion he was the disciple of Maulānā Muḥammad Fakhr al-Dīn, who died in A.H. 1199.[1] According to Garcin de Tassy (vol. i., p. 312), Bedār was living at Agra in 1793, but returned to Delhi and died there in A.H. 1212 (A.D. 1797–98).

The minor poems appended to the Dīwān of Ghazals consist of Rubāʻīs, fol. 64*a*; Mukhammasāt, fol. 67*a*; Musaddasāt, some in Persian, fol. 75*a*; and Persian Maṣnawīs and Ghazals, fol. 78*a*.

Bedār has also written a Persian Dīwān. See the following manuscript.

This copy is in the author's own handwriting, and is dated Budaon, 6th Rajab, A.H. 1194.

Colophon:

تمت تمام شد ديوان بيدار از طبعزاد شه صاحب مشفق . . . شه محمدي صاحب سلمه الله المتخلص به شاه بيدار بحسب ايماے شريف ايشان بنده اوحد الدين در بده بدايون بتاريخ ششم رجب المرجب يوم يكشنبه بوقت دو پهر در سنه ۱۱۹۴ هجري مقدسه بدستخط خود باتمام رسانيده الخ

[1] *Ganj i tawārīkh*, by Nassākh (Lucknow, 1875), p. 25.

## 157.

**U. 67.**—Foll. 146; 10½ × 8 in.; ll. 13 to 15: Nastaʻlīq, slightly worm-eaten at the end; 19th century.

[Delhi 96B.]

## Dīwān i Bedār.

Another copy of the Dīwān. It is preceded by a Persian Dīwān, with introductory Qaṣīdahs and concluding Rubāʻīs, Mukhammasāt, Qiṭʻahs, and Maṣnawīs, all in Persian (foll. 1–72).

## 158.

**P. 2489.**—Foll. 114; 8¼ × 6 in.; ll. 15; Nastaʻlīq: c. 18th century.

[J. Leyden.]

## دُرّ مجالس

## Durr i majālis.

Anecdotes of the Patriarchs, Prophets, and Saints translated into Dakhani verse by ʻAbd Allāh, poetically called Kamīnah, son of Ḥāfiẓ ʻAlī, called Maṭlabī, from the Persian *Durr i majālis* of Saif al-Ẓafar, Naubahārī. See Rieu, Persian Catalogue, pp. 44*b*, and 1078*a*.



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Begins.

كهون مين باب ندر تين اوپر بيس
كيه هون ترجمه دُرّي منجلس
عدن سون فارسي مين درعجائيب
پرويا نظم دكهنے كے غرايب
زهے منجالس حكايت كے هين موتي
هريك دانه دسے پرنور جوتي

The Persian original is in 33 chapters (*bāb*); in this translation the work is condensed into only 23.

Ends.

يقين ايمان سون شهي دين والي
ركهو همد درس ديكر جمالي
امهى دينكي جڑنا ميري تاج
منتر كر هووے تو هي آج معراج

## 159.

**P. 2575.**—Foll. 305; 9 × 6 in.; ll. 12; Nasta'līq; 19th century.

[J. Leyden.]

## ديوان افسوس

## Dīwān i Afsos.

The Poetical works of Mīr Sher 'Alī, Afsos. See no. 39.

An anonymous preface,[1] written in Persian, is prefixed to the work. It gives a short account of Afsos, and was written whilst he was at Calcutta, employed as a Munshī at the College of Fort William. It begins:—

خداى را ستايش سزاوار است كه نظم ديوان موجودات نمونهٔ قدرت كامل اوست و عطيهٔ قوت شاعر از نشانها فيض شامل او نوازش خودرا از مطلع وجود تا مقطع آن رديف حال يندكان فرمود

A few Qaṣīdahs in praise of Muḥammad, Nawāb Aṣaf al Daulah, Lord Wellesley, and Mr. (afterwards Sir George Hilaro) Barlow, with some Salams (fol. 30*a*) and Marṣiyahs (fol. 32*b*), are prefixed to the Dīwan of Ghazals, which begins (fol. 49*b*):—

خدايا كس طرح هو وصف مجسے تيرى صنعت كا
كرشمه ايك هى يهه چرخ تيرى دست قدرت كا
كهين كر حمد تيرى جن و انسان حور اور غلمان
بيان تو بهى نهووے ايك شمه تيرى رفعت كا

Appended to the Dīwān are Rubā'īs, fol. 270*b*; Mukhammasāt, fol. 282*a*; Wāsokhts, fol. 285*b*; Qiṭ'ahs, some of which are chronograms, and other poems in eulogy of Mr. Barlow, Mr. Edmonstone, Colonel W. Scott, Resident at Lucknow, Dr. Gilchrist, Mr. J. H. Harrington, prince Jahāndār Shāh, and Nawab Āṣaf al-Daulah, fol. 292*a*, concluding with a Maṣnawī, entitled *Bahār i sukhan*.

[1] In the copy of this Dīwān in the Library of the British Museum the name of Muftī Mīr Ḥaidar Bilgrāmī appears at the end of this preface. He was probably its author, and appears to be the same person as Amir Ḥaidar Bilgrāmī who is noticed in Rieu's Pers. Cat., p. 930*a*. A copy of this Dīwān is noticed in Sprenger's Cat., p. 596.

## 160.

**U. 68.**—Foll. 78; 8½ × 5 in.; ll. 15; small Nasta'līq; worm eaten; 18th century.

[Delhi 98.]

## ديوان زاده حاتم

## Dīwān-zādah i Ḥātim.

An abridged selection of poems taken from the *Kulliyāt* of Shaikh Ẓuhūr al-Dīn, Ḥātim. See Sprenger's Catalogue, pp. 235, 422, and 610.

The preface begins:—

بعد حمد الهي و نعت رسلت پناهي معروض ميدارد خاكپاي درويشان و خوشه چين خرمن سخنوران هيچ مدان عالم بصورت محتاج بمعني حاتم كه از سنه يكهزار و بيست و هشت تا يكهزار شست و هشت كه قريب چهل سال باشد نقد عمر درين فن صرف نموده

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The Dīwān begins:—

جنے آدم کیتئن جن بخشا
خضر کون چشمۂ حیوان بخشا

پیر کنعان کو دیا درد فراق
یوسف مصر کو زندان بخشا

تخت برباد سلیمان کا دیا
دیو کو ملک سلیمان بخشا

Shaikh Ẓuhūr al-Dīn, whose poetical name is Ḥātim, and who is commonly called Shāh Ḥātim, was the son of Fatḥ al-Dīn of Delhi. Azād says[1] that his name Ẓuhūr is said to form a chronogram on the year of his birth, in which case he was born in A.H. 1111 (A.D. 1699 1700). He was a soldier by profession, and lived at ease and in affluence in the service of the Nawāb 'Umdat al-Mulk, Amīr Khān.[2] He subsequently received religious instruction from Mīr Bādil 'Alī Shāh, and, renouncing the world, became an ascetic of the Bānka order of Ṣūfīs. He died at Delhi, at the age of 96, in A.H. 1207 (A.D. 1793).

In the Persian preface to this work, written in the first year of the reign of 'Azīz al Dīn, 'Alamgīr II. (A.H. 1168), Shāh Ḥatim states that he had been writing poetry for the last 40 years, since 1128. He followed the style of Mīrzā Ṣā'ib[3] in the composition of Persian poetry, and that of Walī[4] in writing Rekhtah verses. His *Kulliyāt* being very extensive, and laborious to copy out, he had made a select abridgment of his poems, and called it *Dīwān-zādah*. The preface ends with remarks on the peculiarities of spelling Persian, Arabic, and Hindi words in the works of contemporary poets.

According to Azād, Shāh Ḥātim originally took Ramz as his takhallus. He had 45 pupil poets, chief of whom was Saudā. This manuscript is probably in the author's own handwriting. The date of composition of the different Ghazals is written in red over each, with the name of the metre. The dates range from A.H. 1131 to 1167. There are several verses added on the margin, the latest date being 1170.

Appended to the Ghazals are some Rubā'īs Fards, and two Maṣnawīs, one in praise of coffee, the other of tobacco. On the *verso* of the last folio there is an impression of the seal of Najaf 'Alī Shāh, with the date A.H. 1208.

[1] *Ab i ḥayat* (2nd ed.), p. 103 *et seq.*

[2] On fol. 62*a* is a poem, dated A.H. 1145, addressed to the Nawāb, tendering a resignation of his appointment.

[3] Mīrzā Muḥammad 'Alī of Tabriz, who died A.H. 1088.

[4] Shāh Wali Allah of the Deccan, the originator of the Rekhtah Dīwān, which he took to Delhi about A.H. 1132. See no. 112.

## 161.

**P. 1696.** — Foll. 155; 9½ × 5 in.; ll. 10, written obliquely with the exception of the last two lines of each page; excellent Nasta'līq; dated 12th Sha'bān, A.H. 1196 (A.D. 1782).

[R. Johnson]

## دیوان محبّت

## Dīwān i Maḥabbat.

The poems of Nawāb Maḥabbat Khān, called Maḥabbat.

Begins.

ہوتا ہی ابتی حاصل سب کام محبت کا
دے اسکو خداوندا تو جام محبت کا

ثابت قدم الفت مین رکہیو اسے مرتے تلک
تو دم نہو جاوے بدنام محبت کا

عشق کے زمریمین مبعوث ہو تو یا رب
آغز سے ہو تبیر انجام محبت کا

Nawāb Maḥabbat Khān was the eldest son of Ḥāfiẓ Raḥmat Khān, the celebrated Rohilla chieftain of Kuthair, who fell in battle against Shuja' al-Daulah in A.H. 1188 (A.D. 1774). On the death of his father he lived in retirement at Lucknow, and studied the art of poetry under Mirzā Ja'far Alī, Ḥasrat, and also under Khwājah Mīr, Dard.[5] He died in A.H. 1223 (A.D. 1808).

[5] See *Sukhan i shu'arā*, p. 416.

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Whilst living at Lucknow Maḥabbat Khān composed a Pushtu grammar and vocabulary, written in Persian for Sir Charles Barlow in A.H. 1221 (A.D. 1806), called *Riyāẓ al-Maḥabbat*.

Besides the present Dīwān he has composed two others, one in Persian, and one in Pushtu; also a Hindustani Maṣnawī, entitled *Asrār i Maḥabbat*, containing the romance of Sassī and Pannū. See Rieu's Persian Catalogue, p. 517*a*; Tassy's *Litt. Hind.* (2nd ed.), vol. ii., p. 349; Sprenger's Catalogue, pp. 251 and 620; and Ethé's Persian Catalogue, no. 2452.

Contents: Dīwān of Ghazals, fol. 1; Rubā'īyāt, fol. 136; Mukhammasāt, fol. 141; with a series of Persian couplets, in each of which mention is made severally of the Imāms, noted saints, and distinguished theologians and authors.

Copyist: Bakhsh Allāh.

Colophon:

بخط اضعف العباد بخش الله بتاريخ دوازدهم شهر شعبان المعظم سنه ۱۱۹۲ ديوان محبت خان صاحب اتمام پذيرفت

The following note is written on the fly-leaf:—

بياض سركار نوابصاحب ممتاز الدوله مفخر الملك حسام جنك مستر رچارد جانسن صاحب بهادر دام اقباله

## 162.

**P. 2195.** Foll. 144; 9×5¾ in.; ll. 13; Nasta'līq: 19th century.

[College of Fort William.]

### Dīwān i Maḥabbat.

Another copy of the preceding.

Contents:—Dīwān of Ghazals, fol. 1; Rubā'īyāt, fol. 126*a*; Mukhammasāt, fol. 129*b*.

The Persian verses at the end of the preceding copy are not included in this.

## 163.

**U. 69.**—Foll. 297; 12×8½ in.; ll. 15; Nasta'līq; 19th century.

[Delhi 97 A.]

### ديوان جرأت

### Dīwān i Jur'at.

A Dīwān of Ghazals. By Shaikh Qalandar Bakhsh, Jur'at.

Begins.

نالۂ موزون سے مصرع آہ کا چسپاں ہوا
زور یہہ پر درد اپنا مطلع دیوان ہوا
جسنے دیکھا یہہ اکے آئینہ خانہ دھر کا
في الحقيقت بس وہ اپنا آپ ہي حيران ہوا

The author's proper name is Yaḥyā Amān, the son of Ḥāfiẓ Amān of Delhi. His ancestors received the title of Amān (or Mān) from the Emperor Akbar. One of them, Rā'e Amān, was slain at the sack of Delhi by Nādir Shāh in A.D. 1739, and the street in which he lived is still called after his name.

Jur'at at first took service with Nawāb Maḥabbat Khān, son of Ḥāfiẓ Raḥmat Khān Nawāb of Bareilly. In A.H. 1215 (A.D. 1800) he came to Lucknow, and enjoyed the patronage of Mirzā Sulaimān Shikūh, son of the emperor Shāh 'Alam, and died in that city, in A.H. 1225 (A.D. 1810). Both Nassākh[1] and Nāsikh[2] have written chronograms expressing the date of his death.

Jur'at was a pupil of Mirzā Ja'far 'Alī, Ḥasrat, and was skilled in music and astrology, but had unfortunately lost his eyesight when quite young. According to Nassākh, he was only 19 years old at the time, the blindness having been caused by an attack of smallpox.[3]

A copy of the *Kulliyāt* of Jur'at is in the Library of the British Museum. Selections from his poems have been lithographed at Agra in

[1] *Ganj i tawārīkh*, pp. 27 and 83.
[2] *Kulliyāt* (Lucknow, 1872), p. 221.
[3] *Sukhan i shu'arā*, p. 102.

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1897, under the editorship of Saiyid Ḥusain Bilgrāmī, forming Pt. I. of a work entitled *Mukhtār al-ash'ār*.

There is no scribe's colophon to this copy of his Dīwān.

## 164.

**U. 70.**—Foll. 220; 8 × 6 in.; ll. 12; Nasta'līq; dated 13th Muḥarram, A.H. 1243 (A.D. 1827).

[Delhi 111.]

### دیوان میر

### Dīwān i Mīr.

A Dīwān of Ghazals. By Mīr Muḥammad Taqī, Mīr.

Begins (fol. 20*b*):—

تھا مستعار حسن سے اوسکے جو نور تھا
خورشید مین بھی اس ھی کا ذرہ ظہور تھا
ھنگامہ گرم کن جو دل ذصبور تھا
پیدا ھر ایک نالے سے شور نشور تھا

Mīr Muḥammad Taqī, whose poetical name is Mīr, and who is generally known as Mīr Taqī, was the son of Mir 'Abd Allah,[1] one of the nobles of Agra. On the death of his mother his father married a sister of Sirāj al-Dīn 'Alī Khān, Arzū, a famous Persian poet of Delhi who died at Lucknow in A.H. 1169 (A.D. 1756).

When his father died Mīr Taqī went to Delhi, and was educated and supported by his uncle, but, as Arzū was of the Ḥanafī persuasion and Mīr was a Shī'ah, they could not agree, and separated after a while. Although held in high esteem by Shāh 'Ālam and the nobles of his court, Mīr, owing chiefly to his independent nature, was reduced to very straitened circumstances, and therefore left Delhi in A.H. 1190 (A.D. 1776),[2] and settled at Lucknow. Here he received the patronage of Nawāb Aṣaf al-Daulah, who assigned to him a monthly allowance of Rs. 200, which was also continued at his death by his successor Nawāb Sa'ādat 'Alī Khān. Mīr is said to have been 100 years of age at his death in A.H. 1225 (A.D. 1810), the date being fixed by chronograms by Nassākh[3] and Nāsikh.[4]

Mīr Taqī was a voluminous writer, and his poems are held in great esteem. He wrote six Dīwāns of Ghazals, besides a large number of miscellaneous poems of various descriptions. He excelled chiefly in his Maṣnawīs, of which the principal poems are the *Ijjar-nāmah*, or *Uzhda-nāmah*, a satire on the writings of contemporary Hindustani poets, of whom—Saudā alone excepted—he expressed the greatest contempt; also *Daryā i 'ishq*, *Josh i 'ishq*, *Ijāz i 'ishq*, *Shu'lah i 'ishq*. *Mu'āmalāt i 'ishq*, and *Shikār-nāmah*, an account of a hunting expedition of Nawab Aṣaf al-Daulah. Of these the *Daryā i 'ishq* has been published, with a transliteration in Roman characters by W. Carmichael Smyth (London, 1820), but erroneously under the title *Shu'lah i 'ishq*. It has also been lithographed with the author's *Ijāz i 'iṣhq* and *Shu'lah i 'ishq*, at Lucknow and Cawnpore.

Mir Taqī has also written a Tazkirah of Hindustani poets in Persian, entitled *Nikāt al-shu'arā*. It contains short accounts of about 100 poets, full of ill natured criticisms. See Sprenger's Catalogue, p. 175. He has also written a work called *Faiz i Mīr*.

The *Kulliyāt* of Mīr Taqī was published at Calcutta in 1811, shortly after his death,[5] for the use of students in the College of Fort William, under the inspection of Captain J. W. Taylor, the Hindustani professor, edited by Munshis Tārinīcharaṇa, Mirzā Kāẓim 'Alī Jawān, and Ghulam Akbar. It has also been lithographed at Lucknow in 1867 and 1874.

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[1] In Beale's Biographical Dictionary he is erroneously said to have been the son of Muḥammad Muttaqi.

[2] This date is given by Azād in his *Ab i ḥayāt* (2nd ed., Lahore, 1889), p. 189, but Mīrzā Luṭf in his Tazkirah, *Gulshan i Hind*, gives the date A.H. 1197.

[3] *Ganj i tawārīkh*, p. 26.

[4] *Kulliyāt* (Lucknow, 1872), p. 221.

[5] See Roebuck's Annals, p. 286.

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This manuscript contains only the first Dīwān, preceded by Qaṣīdahs and a few Rubā'īs, of which the first leaf is missing. The date of copy of these poems (fol. 20*a*) is 23rd Ṣafar, A.H. 1243.

Copyist: Aḥmad 'Alī Khān.

Colophon:

تمام شد دیوان اول میر تقي در ساعت مسعود
زمان محمود روز سه شنبه بتاریخ سیزدهم شهر محرم
سنه ۱۲۴۳ هجري بدستخط احمد عیخان براے خود

## 165.

**P. 1050*b*.**—Foll. 8–21; 7⅝ × 4¾ in.; ll. 13; Nasta'līq; c. 18th century.

[Gaikwar.]

### وفات نامهٔ پیغمبر

### Wafāt-nāmah i paighambar.

An account of the death of Muḥammad, in Dakhani verse. By Mīr.

Begins.

یو دنیا تو فنی عجب بغ هے
که جس تهی سدا دل اوپر داغ هے

یو دنیا هے یاران عجب بیوفا
که اسکون کئے چهوڑ کر مصطفی

Ends.

کیا میر یو مدح اسدهت سون
رکهه ختم آخر سو صلوات سون

کیا مین ثنا و صفات رسول
سو کر ختم آخر وفات رسول

تمت تمام شد کار من نظام شد این وفات نامهٔ پیغمبر علیه سلام بزبان دکهنی نوشته شد

## 166.

**U. 71.**—Foll. 73; 9½ × 6½ in.; ll. 13 to 16; Nasta'līq; dated 24th Rabī' I., A.H. 1244 (A.D. 1828).

[Delhi 153 C.]

### مدلل شمع و پروانه

### Mudallil i sham' o parwānah.

An anonymous Maṣnawī, containing a Hindustani version of the story of Ratan Sen, Raja of Chitor, and Padmāvat, daughter of the king of Ceylon.

Begins.

کشش سے دلکي حوایهان آه نکلے
به شکل مده بسم الله نکلے

کري هي آه جس دم جان اگاه
معاً نکلي هي اوسکے منهه سے الله

نکلتي هي صدا الله و اکبر

This popular story was originally composed in Hindi verse by Malik Muḥammad Jāyasī, in the reign of Sher Shah, in the middle of the 16th century.[1] A Hindustani metrical translation was commenced by Mīr Ziyā al-Dīn 'Ibrat, and was completed, after his death, by Sayyid Ghulām 'Alī 'Ishrat of Bareilly in A.H. 1211 (A.D. 1796–97), of which numerous editions have been published. Another verse translation, made by Maulavī Muḥammad Qāsim 'Alī of Bareilly, was published at Cawnpore in 1873.

The author gives the title of the poem in the following lines (fol. 6*b*, last line, and fol. 7*a*): –

رتن کے عشق کا شعله تپا سرکش
پدم کي بهي لگائي دلکو آتش

سو اونکا مین نے لکهه کر قصه نام
مُدَلّل شمع و پروانه رکها نام

The work is imperfect, a lacuna occurring after fol. 64, containing the latter part of the story, and

[1] See the Catalogue of Hindi Manuscripts.

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the commencement of a copy of the *Daryā i 'ishq*, a Maṣnawī by Mīr Taqī (see no. 164), which begins on fol. 65 at line 19, page 898 of the Calcutta edition of 1811 of the *Kulliyāt* of Taqī.

Copyist: Naṣr Allāh Khān.

Colophon:

تمام شد نسخه مثنوي مير تقي بخط خاكسار نصر الله خان بتاريخ بست چهارم ربيع الاول سنه ۱۱۳۳ هجري

## 167.

**P. 58.**—Foll. 86; 9 × 4½ in.; 8 distichs on each page; clear Nasta'līq; c. 19th century.

[Warren Hastings.]

A collection of Persian and Hindustani poems, by Prince Jahāndār Shāh.

The author, whose appellation was Mīrzā Jawān-bakht Jahāndār Shāh, was the eldest son of the emperor Shāh 'Alam. He died at Benares in A.H. 1202 (A.D. 1788). See Beale's *Oriental Biographical Dictionary* (2nd ed.), p. 190, Francklin's *History of Shah Aulum*, pp. 154 162, and Rieu's Persian Catalogue, vol. iii., pp. 946 and 1084.

The volume contains the following poems:—

I. Fol. 1. Persian poems, beginning:—

پیش من تحفهٔ نوکان کهن هر دو یکیست
کوه و صحرا و کف دشت و چمن هر دو یکیست

II. Fol. 9*b*. Hindustani Ghazals, beginning:—

خود بخود جو یار همسے آج سکچانے لگا
غیر کے گهر آج وه شاید که پهر جانے لگا

III. Fol. 62*a*. A Hindustani Maṣnawī, headed:—

مثنوي شهزادهٔ عالم میرزا جوان بخت جهاندار شاه دام اقباله

Begins.

الهي رکهه مجهے آوارهٔ عشق
میرے دل کو کر آتشپارهٔ عشق

IV. Fol. 73. Complimentary distichs, addressed to Shāh 'Alam, headed:—

ارشاد حضور پرنور شاه عالم پادشاه غازي خلّد الله ملكه و سلطنته

Begins.

رب کرے حاصل مراد تمهاري اور در جنکو نو مارکے تهیلا
شاه عالم غازي تهري فوجکي دهوم سن چهوڑ بهاجی مك رهیلا

Copyist: Muḥammad 'Alī, Mashhadī.

## 168.

**U. 1***j*.—Foll. 172–173; 9¼ × 5¾ in.; ll. 15; Nasta'līq; 19th century.

[J. O'Kinealy.]

## نصیحت المومنین

## Naṣīḥat al-Muminīn.

A poem against infidelity; a Maṣnawī by Maulavī Khurram 'Alī, Bilhaurī, excerpted from his *Naṣīḥat al-Muslimīn*, written in A.H. 1238 (A.D. 1822-23). See no. 22.

Begins.

خدا فرما چکا قرآن کے اندر
میرے محتاج هین پیر و پیغمبر
نهین دقت سیوا میرے کسي مین
که کام آوے تمهارے بے کسي مین

Ends.

ذرا یهه اور بهي سن رکهئے حضرت
جو ناحق پر چلے اوسپه هي لعنت
تو اپنے حال مین کچهه سوچ خرم
زبان اب بند کر و الله اعلم

Copyist: Muḥammad Muḥibb Allāh of Dahri.

Colophon:

تمام شد از دست احقر العباد بنده محمد محب الله متوطن موضع ڈهري فقط

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## 169.

**P. 1244.** — Foll. 20; 7 × 4¾ in.; ll. 11; careless Nasta'līq; about the end of the 18th century.

[R. Johnson.]

### بکٹ کہاني

### Bikaṭ kahānī.

A Bārahmāsah poem, describing the grief of a woman separated from her lover, at each month of the year. By Gopāl.

Begins.

سنو سکھیو بکٹ میرے کہاني
بیٹي ہوں عشق کے غم سوں دیوانی

نہ مجھکو بھوکھ دن نہ نید راتا
بڑھ کے درد سوں سینا پرانا

تمامي لوگ مجھ بوري کہین رے
خرد کم کردہ مجنوں ہو رہي رے

نہین اس درد کي دارو کسي کن
بیٹے حیران سبھي حکماے ذو فن

Several Persian and Hindi couplets and phrases are introduced in the poem. Another poem on the same subject and bearing the same title, written by Ilāhī Bakhsh of Kandhla, has been published at Delhi, 1868, and at Lucknow, 1884.

Ends.

جوشد آخر ازین مشکل کہاني
کہوں بے حد اس دکھ کی بخانے

بیدد دلربا خوشحال مي‌باش
کہے افضل کہے کوپال مي‌باش

## 170.

**P. 1243** *a*.—Foll. 10; 8¼ × 5 in.; ll. 15; Nasta'līq; 19th century.

[R. Johnson.]

### Bikaṭ kahānī.

Another copy of the same, with considerable alterations and additions. The beginning is the same as in the preceding.

Ends.

درین دنیا نکیجئے آسنائي
کہ پچھتاونا پڑے جب ہو جدائي

قصہ سارا کہا گوپال افضل
کہ شد معشوق سوں عاشق کو واصل

تمت تمام شد قصہ برہ ماسہ بکٹ کہاني روز چہار شنبہ

## 171.

**P. 3128.**—Foll. 357; 9¼ × 6 in.; ll. 15; Nasta'līq: 19th century.

### شاهنامہ

### Shāh-nāmah.

A versified translation of the Shamsher-khānī, or Tawakkul Beg's Persian prose abridgment of Firdausī's *Shāh-nāmah*. (See Rieu's Pers. Cat., p. 539*b*.) By Mūlchand, poetically surnamed Munshī.

Begins.

سرنامہ حمد خداے کریم
کہ ہی کرد کار غفور رحیم

شہی بخش شاہنشاں ہی وہی
مہی بخش فرماں روا ہی وہی

کیھی دی فریدونکو وہ دستگاہ
کری گاہ جمشید کو وہ تبہ

Mūlchand was a Kāyastha by caste, born at Lucknow, a resident of Delhi, and a pupil of Naṣīr, a poet of that city. This translation was made at the request of his brother, whose takhallus is Zorāwar, and was completed in A.H. 1225 (A.D. 1810), the date being expressed by the chronogram قصۂ خسروان عجم, given in the author's prologue and repeated, in this copy, at the end of the work. According to Nassākh (*Sukhan i shu'arā*, p. 462), Mūlchand died in A.D. 1832. He is also the author of a Rekhtah Dīwān, and of a Hindustani grammar, called *Qawā'id i Urdū*, which was pub-

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lished at Delhi, 1845. See Garcin de Tassy's *Litt. Hind.* (2nd ed.), vol. ii., p. 386.

This work was first printed at Delhi in 1844, under its chronogrammatic title of *Qiṣṣah i Khusrawān i 'Ajam*. The next edition was printed at Calcutta in 1846, at the instance of Captain George Turnbull Marshall, for use in vernacular schools, under the editorship of Munshī Ghulām Ḥaidar of Hughli,[1] the original owner of this copy, which bears the impression of his seal dated A.H. 1242. Several editions have been lithographed at Lucknow, Cawnpore, Meerut, and other cities.

Ends.

غرض نظم دلکش نے پایا نظام
بخوبی ہوا شاہ نامہ تمام
مرتب یہہ شہ نامہ جب ہو چکا
کیا فکر منشی نے تاریخ کا
تو پیر ہاتف غیب نے صحکدم
کہا قصۂ خسروان عجم

Another verse translation of the Shamsher-khānī was made by Mirzā Mahdī 'Alī Khān of Lucknow, who was styled Maqbūl al-Daulah, and took Qabūl as his takhalluṣ. He was the son of Maulavī Muḥammad Mirzā, a pupil of Shaikh Imām Bakhsh, Nāsikh, and superintendent of the imperial arsenal. The translation was completed in A.H. 1276 (A.D. 1859–60), and the author died that same year at Lucknow.[2]

The scribe has appended to the poem (foll. 351–357) an account of Firdausī and the circumstances which led to the composition of his epic. It is written in Persian prose and verse, and appears to have been taken from the Persian preface to the *Shāh-nāmah* made by order of Mirzā Bāi-sunghur, grandson of Amīr Taimūr, in A.H. 829 (A.D. 1426). See Rieu's Pers. Cat., p. 536*a*, and an analysis of the preface in Beale's Biographical Dictionary, under "Firdausi," p. 134.

The following periods from the Creation of the world to Muḥammad are given in Persian verses written on the fly-leaf:—

| | | |
|---|---|---|
| From Adam to the Deluge | 2254 | years. |
| „ the Deluge to Abraham | 1091 | „ |
| „ Abraham to Moses | 565 | „ |
| „ Moses to Solomon | 536 | „ |
| „ Solomon to Sikandar | 776 | „ |
| „ Sikandar to Christ | 369 | „ |
| „ Christ to Muḥammad | 434 | „ |

## 172.

**U. 72.**—Foll. 105; $4\frac{1}{2} \times 8\frac{1}{2}$ in.; written in Nas ta'līq by two different hands, partly obliquely, partly transversely; 19th century.

[Delhi 71.]

## دیوان ترقي
## Dīwān i Taraqqī.

A Dīwān of Ghazals. By Mirzā Muḥammad Taqī Khān, Taraqqī.

Begins.

وصف اوسکا نہ کروں کیونکہ میں پنہاں پیدا
جسکي وحدت سے ہوئے کثرت امکاں پیدا
اوسکي قدرت کے بیلا کیونکہ نہ ہوجئے قیل
خاک سے جسنے کیے قلب انسان پیدا
کُنہ کو اوسکے پہنچنا ہي بہت عقل سے دور
بے ستون جسنے کیا کندن کردان پیدا

In the *Sukhan i shu'arā* (p. 84) Nassākh styles the author Asad al-Daulah Aghā Muḥammad Taqī Khān, the son of Saiyid Muḥammad Amīn Khan, and pupil of Mīr Soz. He was a native of Naishapur, and became a resident of Faizabad. He is mentioned as being still alive, and as being one of the grandees of Faizabad, in the *Gulshan i be-khār*, a Persian Tazkirah of Hindustani poets written by Muḥammad Muṣṭafā Khān, Sheftah, between A.H. 1248 and 1250, *i.e.* A.D. 1832–34.

[1] One of the Munshīs of the College of Fort William. In the *Ganj i tawārīkh*, Nassākh gives A.H. 1276 (A.D. 1859–60) as the year of his death.

[2] See Nassākh's *Sukhan i shu'arā*, p. 382, and his *Ganj i tawārikh*, p. 39.



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## 173.

**U. 73.**—Foll. 132; 11½ × 7½ in.; ll. 15; Nasta'līq; lated the 1st of Jumādā II., apparently in the year A.H. 1257 (A.D. 1841).

[Delhi 94.]

### دیوان احسان
### Dīwān i Iḥsān.

The Poems of Ḥāfiẓ 'Abd al-Raḥmān Khan, Iḥsān.

Begins.

یہی وظیفہ مجنون دست عشق رہا
فدا ہون اوس پہ کہ اسرا بعبدہ لیلیٰ
گرا جو شام کو دست ملک سے ساغر بھر
نشے مین عشق کے ہی حور کنبذ مینا
جبمین عرش معلی ہی سجدہ ساز نیاز
اس استان بہ سبحن ربي الاعلیٰ

Ḥāfiẓ 'Abd al-Raḥmān Khān, the son of Ḥāfiẓ Ghulām Rasūl Khān, was a distinguished poet of Delhi during the reign of Shāh 'Alam, and was the instructor of his sons Mīrzā Farkhandah-bakht and Mīrzā Mu'izz al-Dīn, Ṣābit. He originally adopted Raḥmān as his takhalluṣ. According to Nassākh (*Sukhan i shu'arā*, p. 11), he died in A.H. 1267 (A.D. 1851).

Prefixed to the Dīwān is a Persian preface written by Mīrzā Mu'izz al-Dīn, giving an account of the circumstances under which Iḥsān was appointed by Shāh 'Ālam to be the teacher of Rekhtah and Persian poetry to his sons. It begins:—

احسان ان رحمن کہ ہریک عبد مومن خود را
از رحمت خاص خود دولت ایمان بخشیدہ و زبان را
کہ پارۂ گوشت است قوت نطق دادہ

The Dīwān of Ghazals is followed by a collection of Qiṭ'ahs and Maṭla's, fol. 101*b*; Rubā'īs, fol. 106*a*; Qaṣīdahs, fol. 107*b*; Mukhammas and Musaddas poems—some in Persian, fol. 109*a*; and Persian Ghazals, Maṣnawīs and Qaṣīdahs, fol. 116*b*.

In the scribe's colophon the figure of the decade of the date of copy is blotted and illegible, but was probably 5, the date being A.H. 1257. The copy seems to have been made during the lifetime of the author, as he is not mentioned as being deceased. Moreover, a large number of verses have been added on the margin, probably additions supplied by the author himself.

Colophon:

دیوان جناب مستطاب حافظ عبد الرحمن خان
صاحب المتخلص باحسان بتاریخ یکم جمادی الثانی
تمام شد سنه ۱۲[۵]۷ هجری

On fol. 1 is an anonymous Qaṣīdah in praise of Muḥammad, written by a different hand. At the conclusion of the poem a space has been left blank in the third line from the end, no doubt intended for the insertion of the author's name in red ink which has been omitted.

## 174.

**U. 74.**—Foll. 207; 11 × 6 in.; ll. 13; Nasta'līq; dated A.H. 1821.

[Delhi 105.]

### دیوان عشق
### Dīwān i 'Ishq.

The Dīwān of Ḥakīm Mīr 'Izzat Allāh Khān, 'Ishq.

The Dīwān of Ghazals is preceded by a Qaṣīdah, a few Rubā'īs, and a large number of Musaddas and other minor poems, beginning:

گلدستۂ باغ رضا تم لیجیو میرا سلام
یعنے محمد مصطفیٰ تم لیجیو میرا سلام

The Dīwān begins on fol. 29*b*:—

چون غنچہ تیری حمد نہین کام دہان کا
دیکھا تو بہت تنگ ہی میدان بیان کا

ہر حاتم دل کا تو میری جان نگین ہی
ہو تیرے سوا کون نگین ایسے مکان کا

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قبض میں تیرے دل ہی تصرف میں تیری جان
مالک ہی تو بے شبہ میاں ہر دو جہان کا

Ḥakīm Mīr 'Izzat Allāh Khān was a noted physician of Delhi, and pupil of Ḥakīm Ṣanā Allāh Khān, Firāq. He was the son of Ḥakīm Mīr Qudrat Allāh Khān, Qāsim, the author of a Tazkirah of Hindustani poets written in Persian, entitled *Majmū'ah i naghz*,[1] who died in A.H. 1246. In the Tazkirah of Sheftah,[2] which was completed in A.H. 1250 (A.D. 1834), he is mentioned as being still alive.

This copy, dated A.H. 1236, and also A.D. 1821, was written at Dadri (?), by Mīr Ṣanā Allāh of the village of Kohana, for Ḥasan 'Alī Khān Bahādur.

Colophon:

تمت تمام شد کتب دیوان میر عزت اللّه
المتخلص بعشق حسب الارشاد هدایت بنید
خانصاحب والد قدر ذیشان دارا دربان سیمن مکان
حسن علی خان بهادر دام اقباله واجلاله از دست
فقیر میر ثد اللّه سکن قصبه کوهانه بتاریخ بست
پنجم ذی قعده سنه ۱۲۳۶ هجری مطابق سنه ۱۸۲۱
عیسوی بعجلت تمام بمقام دادری (؟) بتمام رسید
تمام شد

## 175.

**U. 75.** Foll. 114; $11\frac{1}{4} \times 7\frac{1}{4}$ in.; ll. 15; Nasta'līq; 19th century.

[Delhi 106.]

## دیوان عیش

### Dīwān i 'Aish.

A Dīwān of Ghazals and Qaṣīdahs. By Ḥakīm Aghā Jān of Delhi.

Begins.

نسیم صبح هوئی آج یهه تو ید رس
که هی بهار کے آمد کا هر طرف جلسا

جلوس شاهد گل کے لئے بچهایا هی
صبائی باغ میں فرش زمرد سے هر جا

The Ghazals begin on fol. 28:—

عیان هی هر طرف کثرت میں جلوه تیری وحدتکا
تیرے صدقے دکهایه کیا تماشا لینے قدرتکا

هزارون ایسے عالم هون اگر معمور عصیان سے
بهت هی انکو ایکقطره تیری دریاے رحمت کا

The only reference to be found of this poet is in the *Sukhan i shu'arā* of Nassākh (p. 339), and in the *Gulistān i be-khizān* of Bāṭin (p. 169); but, beyond mentioning his name and giving a few verses from his Dīwān, nothing further is stated regarding him. He is not noticed by Garcin de Tassy or in Sprenger's Catalogue.

## 176.

**U. 76.**—Foll. 388; $9\frac{3}{4} \times 7\frac{3}{4}$ in.; ll. 14; well written Nasta'līq; 19th century.

[Delhi 1410.]

## کلیات انشا

### Kulliyāt i Inshā.

The complete poetical works of Mīr Inshā Allāh Khān, Inshā.

This celebrated poet was the son of Ḥakīm Mir Māshā Allāh Khān, a noted physician, who also wrote poetry under the takhalluṣ Maṣdar. His ancestors were of Najaf, a city in 'Irāq, the site of the tomb of 'Alī. His father came to Delhi in the time of Nawab Zu'l-Faqār Khan, and became the Court physician. He was subsequently one of the favourite associates of Nawāb Sirāj al-Daulah at Murshidabad, where Inshā was born.

Having received a liberal education in various arts, sciences, and languages, and having studied poetry under the direction of his father, Insha went to Delhi, where he was favourably received by the emperor Shāh 'Alam. After some years, about A.H. 1200 (A.D. 1786) he settled at Lucknow, and enjoyed the patronage of Prince

[1] See Sprenger's Catalogue, p. 186.
[2] *Gulshan i be-khār* (Lucknow, 1874), p. 134.

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Mirzā Sulaimān Shikūh, who, in appreciation of his poetic skill, entrusted to him the correction of his poems, a task which had hitherto been performed by Ghulām Hamadānī, Mushafī. He also became an intimate companion of Nawāb Sa'ādat 'Alī Khān, a collection of whose witticisms he has compiled in Persian under the title of *Laṭā'if al-Sa'ādat*. See Rieu's Persian Catalogue, p. 961*a*.

According to Āzād, who has written a long account of the life and works of this poet,[1] Inshā died in A.H. 1233 (A.D. 1818), the date of his death being fixed by a chronogram written by Basant Singh, Nashāṭ, one of his pupils.

Inshā possessed considerable linguistic abilities, and, like his father, was a skilful physician. He had made a perfect study of Persian and Arabic, and had also considerable acquaintance with the Turki, Kashmiri, Braj-bhasha, Pushtu and Panjabi languages. He was the first to publish a work on the structure of the Urdu language. This was written in Persian in collaboration with Mirzā Muḥammad, Qatil, of Lucknow,[2] in A.H. 1220 (A.D. 1807), under the title of *Darya i laṭafat*, which was printed at Murshidabad in A.D. 1848. See Rieu's Persian Catalogue, p. 998*b*. He has also written a short Maṣnawī on Pushtu grammar, and a tale in prose in which not a single Persian or Arabic word has been used. An English translation of this work, made by the Rev. S. Slater, was published in the *Journal of the Asiatic Society of Bengal*, vols. xxi. and xxiv. (1852 and 1855).

The *Kulliyāt* of Inshā has been published at Delhi, 1855, and also at Lucknow, 1876. In these editions the poems are arranged in a different order from that in this manuscript, the contents of which are as follows:—

I. Fol. 1*a* (p. 273 of the Lucknow edition). A Dīwān of Persian Ghazals, beginning:—

اي عشق قطع كرده ره سلسبيل را
از ما سلام شوق رسان جبرئيل را

II. Fol. 26*a* (p. 303). Persian Maṣnawīs, consisting chiefly of anecdotes. The first, entitled شير و برنج *Shir o birinj*, or "Milk and rice," is written in imitation of Bahā al-Dīn 'Amilī's Persian Maṣnawī on asceticism, entitled *Nan o ḥalwā*, or "Bread and sweets."

III. Fol. 56*b* (p. 441). شرح مأية عامل A Persian commentary in verse on the *Mi'at 'āmil*, an elementary treatise in Arabic on syntax written by 'Abd al-Qāhir ibn 'Abd al-Raḥmān, al-Jurjānī.

IV. Fol. 61*a* (p. 219). Qaṣīdahs in Hindustani, Persian and Turki, with a few Arabic verses. These consist chiefly of eulogies of Muḥammad, the Imāms, the emperor Shāh 'Alam, Prince Sulaimān Shikūh, and Nawab Sa'ādat 'Alī Khān. Some of them are composed entirely of words no letter of which has a dot (نقطه). In the printed editions there are some additional Qaṣīdahs in praise of the King of England and the Governor-General of India, which are not included in this copy.

V. Fol. 98*a* (p. 1). A Dīwān of Hindustani Ghazals.

VI. Fol. 260*a* (p. 385). Miscellaneous poems in Hindustani and Persian, viz.: Fards, Rubā'īs, Mustazads, Qiṭ'ahs (some of which, in Persian, are in explanation of Pushtu grammar), and Chronograms.

VII. Fol. 283*a* (p. 413). چيستان و پهيلي Riddles and enigmas in verse.

VIII. Fol. 286*a* (p. 417). Mukhammasāt, some of which are in Persian, Turki, Arabic, Panjabi, and Hindi.

IX. Fol. 300*b* (p. 430). ديوان بے نقطه A short Dīwān of Hindustani Ghazals, with 3 Rubā'īs and 7 Mukhammas poems, no letter of which has a dot.

X. Fol. 310*a* (p. 341). مثنوي بے نقطه Persian Maṣnawīs without any dotted letter.

XI. Fol. 315*a* (p. 347). مثنوي شكار نامه A Persian Maṣnawī (with some Turki verses) de-

[1] *Āb i ḥayat* (2nd ed., Lahore, 1899), p. 249.

[2] Died in A.H. 1232. See *Ganj i tawārīkh* of Nassākh (Lucknow, 1875), p. 27.

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scribing a hunting expedition of Nawāb Sa'ādat 'Alī Khān.

XII. Fol. 320 (p. 353). Hindustani Maṣnawīs, with one in Hindi, consisting of satires, anecdotes, and a poem on cock-fighting (مرغنامه).

XIII. Fol. 360*a* (p. 185*a*). ديوان ريختي A Rekhtī Dīwān, or Ghazals written in the language peculiar to women, with Qiṭ'ahs on the magic art (طلسمات), Mustazāds and Riddles. The originator of the Rekhtī Dīwān which is chiefly an erotic style of composition was Sa'ādat Yār Khān, Rangīn. See no. 183.

The manuscript bears no date, and has no scribe's colophon.

## 177.

**U. 77.** — Foll. 379; 11½ × 7½ in.; ll. 15 and 16; well written Nasta'līq; 19th century.

[Delhi 114.]

## کلیات ممنون

## Kulliyāt i Mamnūn.

The Poems of Mīr Niẓām al-Dīn, Mamnūn.

Mamnūn, the son of Mīr Qamar al-Dīn, Minnat, was born and educated at Delhi, but resided for a long time at Lucknow. Akbar Shāh II., king of Delhi, received instruction from him in the art of writing poetry, and conferred on him the title of Fakhr al-shu'arā. He was employed for some time by the British Government as Chief Judge (Ṣadr al-ṣudūr) at Ajmere. He died at Delhi in A.H. 1260 (A.D. 1844).

Minnat, the father of Mamnūn, was a distinguished Persian poet, and author of the *Shakaristān*, an imitation of the *Gulistān*, *Chamanistān*, and other poems. He was in the service of Mr. Jones, who took him to Calcutta and brought him to the notice of Warren Hastings, who gave him the title of Malik al-shu'arā. He died at Calcutta, at the age of 49, in A.H. 1208 (A.D. 1793).

The poems contained in this volume consist of -

1. Qaṣīdahs, fol. 1. Beginning:

ی صفت و ذات میں تجکو ظہور و خفا
چشم سر و چشم حسن پہ تیرے فدا
دیکھ کے نور جمال سوچکے کنہہ کمال
میں حیرت نظر قایل حسرت ذکا

These are in praise of God, Muḥammad, the twelve Imāms, Saiyid Nāṣir al-Dīn, Shāh 'Alam, and his son and successor Muḥammad Akbar Shāh II.

2. Maṣnawīs, fol. 89. These are congratulatory poems on the coronation of Muḥammad Akbar Shāh, the marriage of his sons Mīrzā Jahāngīr and Mīrzā Bābar, and the festivities on the occasion of the accession of Shāh 'Alam, with a description of the beauties of the royal garden and grounds.

3. Marṣiyahs, fol. 118. Elegies on the death of the author's father Malik al-shu'arā Mīr Qamar al-Dīn, Minnat, of his son Saiyid Ḥaidar, and of Saiyid al-ḥukamā Mīr Muḥammad Ḥusain.

4. Dīwān of Ghazals, fol. 126. Beginning:

جیمگڑا برق کا سا اوس جمل میں دیکھا
کرچہ پردہ کے پیچھے خیل میں دیکھ
دل کداختہ میں ہی فروغ جوۂ یار
کہ آفتاب چمکتا زلل میں دیکھ

5. Wāsokht poems, fol. 340.

6. Mukhammasāt, fol. 345. Verses consisting of 5 lines each, in amplification of lines taken from the works of Persian poets, viz., Mulla 'Iṣmat Bukhārī, Shaikh Ḥāfiẓ Shīrāzī, Qamar al-Dīn Minnat, Amīr Khusrau, Faiẓī Dihlavī, and Shaikh Sa'dī Shīrazī.

7. Qiṭ'ahs, fol. 362. Those are chiefly chronograms on the death of the author's father Qamar al-Dīn Minnat, and other members of his family, of Saiyid al-ḥukamā Mīr Muḥammad Ḥusain Shāh 'Alam, Maulavī 'Abd al-'Azīz and other notabilities; also on the coronation of Bahadur Shāh, son of Akbar Shāh, and other events during the author's lifetime.

8. Rubā'īs, fol. 374.

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## 178.

**P. 3422.**—Foll. 125; 11½ × 7½ in.; ll. 15; well written Nasta'līq and Naskhī; 19th century.

[W. R. Pogson.]

# آدمي کي زندگي کا انتظام

## Admı kī zindagī kā intiẓām.

*The Economy of Human Life*, by Robert Dodesley, translated into Hindustani, Persian and Arabic by Captain W. R. Pogson, 47th Regt., Native Infantry.

Begins.

هي شکر اسکا جسنے همکو سکهيا
جو کچهه که کام آوے همارے بتا ديا

تا اينکه پهنچے منزل مقصود چين سے
راه حق اپني آنکهه سے همکو دکها ديا

In an English preface, a copy of which is prefixed to the translation, Captain Pogson pays a tribute of gratitude to the memory of the deceased author for his many acts of kindness, and especially for his defraying the expenses of his Cadetship, and passage to India. This generosity was an incentive to him to make this translation. The work was completed in A.D. 1810, and was submitted to the notice of the Marquis of Hastings, with a view to its being prescribed as a text-book for the use of Cadets studying in the College of Fort William, but was considered to be "too literal for publication." Subsequently Captain Pogson made a thorough revision of the translation with the aid of Maulavī Saiyid Karīm Ḥusain. This was completed in A.D. 1828, the date being expressed by the chronogram عيش آدمي انتظام at the conclusion of the Hindustani translation, and the work was presented to the Court of Directors with an English title-page and dedication signed by Captain Pogson.

## 179.

**U. 78.**—Foll. 109; 9 × 6 in.; ll. 14; Nasta'līq; slightly worm eaten; dated Banda, 9th Rabī' II., A.H. 1249 (A.D. 1833).

[Delhi 101.]

# ديوان ريخته

## Dīwān i rekhtah.

The first Dīwān of Sa'ādat Yār Khān, Rangīn; forming Part I. of the *Nau-ratan i Rangīn*.

The Dīwān of Ghazals begins (fol. 15*b*):—

بخش اپنے کرم سے مجهے اي بارخدايا
آيا هون ترے در په گنگار خدايا

اميد شفاعت هے ترے دوست سے مجهکو
عصيان مين هون مين گو که گرفتار خدايا

The following particulars regarding the life and writings of Rangīn are gathered from the Persian preface to this work, from his Hindustani preface to the *Dīwān i bekhtah*, and from various autobiographical accounts given in his works.

Sa'ādat Yār Khān, poetically surnamed Rangīn, was the son of Ṭahmāsp[1] Beg Khān, a native of Turan. When Nādir Shāh invaded India (A.D. 1739) his father, then seven years of age, came with the invading army. He subsequently settled at Delhi, where he became famous as a soldier, and obtained the rank of 7000 (*haft-hazārī*), with the title of Muḥkam al-Daulah I'tiqād Jang.

Rangīn was born at Sirhind in A.H. 1170 (A.D. 1756-57). He and his brother, Ilāhyār Beg Khān, received a liberal education, and were specially trained by their father in the art of warfare.

Rangīn took up his abode at Delhi, and, at the age of 15, began to write poetry under the tutorship of Ẓuhūr 'Alī Shāh, Ḥātim. In A.H. 1202 (A.D. 1787 88), after 17 years' labour, he completed his first Dīwān, called *Dīwān i rekhtah*.

[1] The author invariably spells this name without the final پ, as طهماس.

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He was then in military service, and that same year accompanied an expedition against the Maratha general Mādhojī Sindhia, under the command of Nawāb Mīrzā Ismā'īl Beg Khān. A decisive battle was fought at Pāṭan, near Jainagar, in which the Moghul forces were completely routed, and the Nawāb fled to Gujarat.[1] The camp was sacked, and Rangīn's copy of the Dīwān, with all his belongings, fell into the hands of the Marathas. Rangīn left the army, and stayed two years at Gwalior. After that he went to Lucknow, and obtained employment under Mīrzā Sulaimān Shikūh, son of the Emperor Shāh 'Alam. In a short account of the battle of Pāṭan, given in his reminiscences, called *Akhbār i Rangīn* (no. 188, anecdote 89, fol. 38*a*), he states that, when at Lucknow, he lived a life of extravagant luxury, which led him to embezzle large sums of money from the imperial revenues, but, on making a full confession, he was generously pardoned by the prince.

Rangīn stayed at Lucknow for about nine years, during which time he wrote his *Faras-nāmah* in A.H. 1210 (see no. 209). After the death of Nawāb Āṣaf al-Daulah (A.H. 1212) he went to Murshidabad, and, after a brief stay in that city, he returned to Gwalior, where he took service under Khaṇḍojī, the Maratha general. He was put in command of a military force, and was also appointed collector of the revenues of a large tract of country.[2] During this period he re-wrote the *Dīwān i rekhtah*, and completed it in A.H. 1215. He then began a second Dīwān in 1216, which was finished in A.H. 1220, and called *Dīwān i bekhtah*.

Rangīn had now been about six years in service at Gwalior, and decided to spend the rest of his life in travel and literary pursuits. Accordingly, that same year (1220) he went to Calcutta in company with Mīr Afẓal 'Alī Khān, Niyāz, and there wrote a third Dīwān, called *Dīwān i āmekhtah*. This was followed by a fourth Dīwān consisting of Ghazals written in the language peculiar to women of Delhi, which was called *Dīwān i angekhtah*, or *rekhtī*. These four works were collectively styled *Chahār 'unṣar i Rangīn*. After this, in A.H. 1230, he completed a fifth Dīwān, in Persian, called *Ḥadīqah i Rangīn*, and gave the name of *Khamsah i Rangīn* to this collection of five Dīwāns. His sixth Dīwān, in Hindustani, containing verses written in seventeen different languages and dialects, was finished in A.H. 1235, and called *Majmū'ah i Rangīn*. These six Dīwāns, together with two prose compositions, viz., *Majalis i Rangīn* (written at Lucknow in A.H. 1215) and *Akhbār i Rangīn* (undated), were styled *Hasht bihisht i Rangīn*. In A.H. 1236 another prose composition, called *Imtiḥān i Rangīn*, was added to the collection, and to these nine works was given the title of *Nau-ratan i Rangīn*, the date being expressed by the chronogram قلم بند شد نورتن.

The titles of the several works comprising the *Nau-ratan* are taken from the preface of the *Dīwān i bekhtah*. The same chronogram appears in his appendix to the *Imtiḥān i Rangīn* (no. 187), but a Maṣnawī, called *Guldastah i Rangīn*, appears in its place, and the serial numbers of the nine works are different. In his Persian preface to the present Dīwān the author mentions a work called *Rangīn-nāmah* in place of the *Imtiḥān i Rangīn*, and the *Nau-ratan* is said to have been completed in A.H. 1238, the chronogram being دیوان کلیات رنگین.

After more than twenty years of independent life spent in travelling from place to place, during which time he wrote many other miscellaneous works in prose and verse, Rangīn finally settled at Banda in A.H. 1243, at the age of 73, where he was welcomed with great honour and respect by the Nawāb Ẓu 'l-Faqār 'Alī, and enjoyed the special friendship of Shamsher Khān, one of his ministers. The preface to this Dīwān was written at that city in A.H. 1249 (A.D. 1833), when

[1] For an account of the battle see the author's *Jang-nāmah* (nos. 197, I. and 198).

[2] The author has given a detailed account of his appointment in the preface to his *Tajribah i Rangīn* (nos. 202, VI. and 207).

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Rangīn was 80 years of age. According to Nāsikh,[1] he died the year following, in A.H. 1251.

The odes in this Dīwān were originally completed in A.H. 1202, but, having been destroyed during a campaign against the Marathas, as stated above, they were re-composed and completed in A.H. 1215. This copy is in the author's own handwriting, and contains a number of additional poems, subsequently written, with a Persian preface, in which he gives a list of his compositions. The preface begins:—

آغاز دیباچهٔ دیوان اول که مشهور بدیوان ریخته است نام خدای که از حرف کن دو عالم را آفریده و از نور پاك حضرت محمد الرسول الله صل الله علیه و سلم را هویدا گردانیده

A Qaṣīdah in praise of Nawāb Ẓafaryab Khān, three Maṣnawīs, the first bearing the date A.H. 1234, two Marṣiyahs (the second unfinished), and the first hemistich of a Salām, are prefixed to the Dīwān of Ghazals. At the conclusion of the Dīwān (fol. 85*a*) is a collection of Rubā'īs, Fards, Qiṭ'ahs, Chronograms, dated from A.H. 1196 to 1240, also seven Tarjī'-bands, two Musaddas, and nine Mukhammas poems.

The principal works of Rangīn, as stated in the preface of this Dīwān, are arranged in five collections, viz.:—

1. *Nau-ratan i Rangīn*, containing 9 works noticed above.
2. *Shash jihat i Rangīn*, 6 Maṣnawīs, and 6000 verses.
3. *Panjah i Rangīn*, 5 Maṣnawīs, and 5000 verses.
4. *Khamsah i Rangīn*, 5 Maṣnawīs, and 2500 verses.
5. *Sab' saiyārah i Rangīn*, 7 Maṣnawīs, and 3500 verses.

Besides these 32 works, he is the author of four other compositions, copies of which will be found in no. 210.

[1] *Sukhan i shu'arā*, p. 194.

Colophon:—

تمام شد نسخه اول نورتن رنگین که مشهور بدیوان ریخته است تصنیف سعادت یار خان رنگین پسر محکم الدوله طهماس بیگ خان اعتقاد جنگ رومی در شهر بانده در عهد محمد اکبر شاه بادشاه جلوس سنه ۲۹ مطابق هجری سنه ۱۲۴۹ بتاریخ نهم ربیع الثانی روز یك شنبه بوقت سه پهر بدستخط مصنف مذکور تحریر یافت

## 180.

**U. 79.**—Foll. 101; $9\frac{1}{4} \times 6$ in.; ll. 14; Nasta'līq; slightly worm eaten; dated Banda, Tuesday, 6 Rajab, 1249 (A.D. 1833).

[Delhi 95 A.]

## دیوان بیخته

## Dīwān i bekhtah.

The second Dīwān of Sa'ādat Yār Khān, Rangīn; forming Part II. of the *Nau-ratan i Rangīn*.

Begins.

مالك هی تو جهن کا خالق هی دم تیرا
هی پرورش سبهون کی دن رات تیرا
اسواسطے نبی کو بهیجا هی توتے هم پر
سمجهاے تا وه پڑهه کر همکو کلام تیرا
مور و مسخ سے لیکر تا وحش و طیر و انسن
بے انتها کرم هی سب پر مدام تیرا

This copy of the Dīwān was made by the author himself. He has written a preface, giving a brief account of the nine works which constitute the *Nau-ratan*, the last of which was written in A.H. 1236 (A.D. 1820 21). This second Dīwān was commenced in A.H. 1215, and completed in A.H. 1220 (A.D. 1805 6). Prefixed are a Qaṣīdah in praise of Nawāb Saiyid Aḥmad Mīr Khān, and two Maṣnawīs in the form of letters written by the author at Benares, and addressed to Farkhandah, a dancing-girl at Lucknow, in which he describes

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the beauty of Benares, and his grief of mind at being separated from her. At the conclusion of the Dīwān of Ghazals are the usual minor poems, viz.: Rubā'īyāt, Fardīyāt, Masaddasāt, and Mukhammasāt.

The preface begins:—

حمد بیقیاس خدا اور نعت بے پایان مصطفیٰ
کو کہ جسکی خاطر حق سبحانہ جل شانہ دونو جہانکو
پیدا کیا اور انسانکو اوسکی باعث سے خطاب اشرف
المخلوقات دیکر چراغ خرد دیا تاکہ ہر ایک بات کے
نیک و بد پر دھیان دھرین

## 181.

**U. 80.**—Foll. 96; 10 × 7 in.; ll. 13; Nasta'līq; dated Wednesday, the 2nd Muḥarram, A.H. 1255 (A.D. 1839).

[Delhi 95 B.]

### Dīwān i bekhtah.

Another copy of the second Dīwān, written by Muḥammad Walī.

Colophon:

تمام شد دیوان دویم من تصنیف سعادت یار
خان رنگین کہ مشہور بہ دیوان بیختہ است بتاریخ
دویم ماہ محرم الحرام روز چہار شنبہ سنہ ۱۲۵۵ ھجریہ
مقدسہ بدست محمد ولی طالب علم

## 182.

**U. 81.**—Foll. 63; 9 × 6 in.; ll. 15 and 16; Nasta'līq; dated Banda, 3 Jumādā II., A.H. 1249 (A.D. 1833).

[Delhi 92.]

### دیوان آمیختہ

### Dīwān i āmekhtah.

An erotic Dīwān of Sa'ādat Yār Khān, Rangīn; forming Part III. of the *Nau-ratan i Rangīn*.

The work is prefaced by a Persian prose composition on the *ars amoris*, beginning:—

ایی عزیز دنیا مکان مانی است اول از کارهائی
بد توبہ کن و در بندگی حق سبحانہ مشغول باش

The Dīwān contains the usual supplementary poems, in all of which the poet describes the act of sexual intercourse with courtesans and various types of women. The text begins on fol. 6*b* with a Qaṣīdah:—

نہوئی کیون تو سزاوار طوق لعنت کا
تو واقف اوسے ہے جو کام ہے شرارت کا
دیا ہے تونے چدانیکا اچرچ کو
ذکر کو تونے ہے مالک کیہ ہے قوت کا

Colophon:—

تمام شد انتخاب نسخہ سیوم نورتن رنگین دیوان
ہزل کہ مشہور بدیوان آمیختہ است . . . بتاریخ سیوم
جماد الثانی در شہر باندہ در عہد محمد اکبر بادشاہ
سنہ ۲۹ احد مطابق سنہ ۱۲۴۹ ھجری بدستخط مصنف
مذکور تحریر یافت

## 183.

**U. 82.**—Foll. 71; 9 × 6 in.; ll. 12 to 14; Nasta'līq; worm-eaten; dated Banda, 25th Rajab, A.H. 1249 (A.D. 1833).

[Delhi 91.]

### دیوان انگیختہ

### Dīwān i angekhtah.

The fourth Dīwān of Sa'ādat Yār Khān, Rangīn: being Part IV. of the *Nau-ratan i Rangīn*.

Begins.

واری تیری جاون مین خالق ہی خلقت کا
کب مجھسے بیان ذرہ ہوئے تیری قدرت کا
کچہ مجکو گناہونکا خطرا نہین محشر مین
چیوڑونکی نہ مین دامن خاتون قیامت کا



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This Dīwān, which is also called *Dīwān i rekhtī*, was completed at Calcutta between A.H. 1220 and 1230. It is written in the language peculiar to women, more especially to courtesans of Delhi. There is an introduction of 10 folios containing an alphabetical list of special words and phrases occurring in the work, with their meanings and explanations, also a Qaṣīdah in praise of Shāh Daryā and Shāh Sikandar, and two Maṣnawīs.

The preface begins:

بعد حمد رب العالمين اور نعت سيد المرسلين
خاك پائى سخن سنجان بريك بين و شاعران نكته چين
سعدت يار خان رنكين عرض كرتا هي كه بيچ ايام
جواني چنان كه افتد و داني يهه نامه سيده اكثر كاه
بيكاه عرس شيطانكا كه عبرت جيسي تماشبيني
خ نكيونكي هي كيا كرتا تها

There are numerous interlinear glosses written in red. A number of Rubā'īs, Fards and Qiṭ'ahs, with one Musaddas, and four Mukhammas poems, are appended to the Ghazals. The copy was written by the author at Banda in A.H. 1249.

Colophon:

تمم شد ديوان چهارم ديوان رختي ايجاد بنده
كه مشهور به ديوان انكيخته است تصنيف سعادت
يار خان رنكين رومي . . . در عهد محمد اكبر شد
بادشاه سنه ٢٩ مطابق هجري سنه ١٢٤٩ بتاريخ بيست
و پنجم رجب روز يك شنبه در شهر بانده در چهوني
نواب ذو الفقار بهادر بدستخط مصنف مذكور تحرير
يافت

## 184.

**U. 83.**—Foll. 40; 9 × 6 in.; ll. about 15; Nasta'līq; slightly worm eaten; dated Banda, Monday, 17th Rabī' II., A.H. 1249 (A.D. 1833).

[Delhi 110 A.]

### مجموعه رنگين

### Majmū'ah i Rangīn.

The fifth Dīwān of Sa'ādat Yār Khān, Rangīn; being Part V. of the *Nau-ratan i Rangīn*.

A Qaṣīdah in praise of Ṭīpū Sulṭān, and four anecdotes in Maṣnawī verse, are prefixed to the Dīwān of Ghazals, beginning:—

حق تعالى نے عطا كي هي تجكو سروري
هين نمك پرورده تيرے آدم و جن و پري
نيك هي تو كام هي نيكي سے تجكو رات دن
ذات تيري هي صغيره اور كبيره سے بري

This Dīwān was originally composed in A.H. 1235,[1] but several poems have since been added to it. It contains verses written in 17 different languages and dialects, a list of which is given in the author's *Sab' saiyārah* (no. 202, fol. 56). Interlineary translations and glosses, written in red, occur throughout the work.

Appended to the odes are seven Rubā'īs, several Fards, Qiṭ'ahs, chronograms in prose on events dating from A.H. 1197 to 1249, riddles, a few proverbs, Mukhammas poems, Hindi dohās and kavittas, and a few verses written in fanciful modes of construction. The copy was made by the author at Banda in A.H. 1249.

Colophon:

تمام شد نسخه پنجم نورتن رنگين كه مشهور به
مجموعهٔ رنكين در هفده زبان نظم شده تصنيف
سعدت خان رنكين . . . در شهر بانده بتاريخ هفدهم
ماه ربيع الثاني روز دو شنبه . . . سنه ١٢٤٩ بدستخط
مصنف مذكور تحرير يافت

## 185.

**U. 84.**—Foll. 53; 9 × 6 in.; ll. 14 to 16: Nasta'līq; slightly worm-eaten; dated Banda, 5th Jumāda I., A.H. 1249 (A.D. 1833).

[Delhi 62.]

### مجالس رنگين

### Majālis i Rangīn.

Notices of interviews with poets and notabilities, by Sa'ādat Yār Khān, Rangīn; being Part VI. of the *Nau-ratan i Rangīn*.

[1] See the author's preface to his *Dīwān i rekhtah*, no. 179.

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Begins.

بعد حمد داور دادار و نعت احمد مختار . . .
این چند نکات خادم الشعرا سعادت یار خان رنگین
ولد محکم الدوله طهماس بیگخان اعتقاد جنگ رومي
بمعرض تسطیر در آورده

In a Persian preface the author states that, whilst residing at Lucknow in A.H. 1215 (A.D. 1800 1), the poet Inshā Allāh Khān, his brother, Mirzā Na'īm Beg Khān, and others suggested that he should write an account of his interviews with poets, officials, friends and relations, on the subject of the art of writing poetry. The work was composed several years afterwards, as the author mentions in his preface to the *Dīwān i rekhtah* (no. 179) that he wrote the *Majmū'ah i Rangīn* in A.H. 1235, and between that year and A.H. 1238 he composed this and other works, which completed his series called *Nau-ratan i Rangīn*.

There are 65 reminiscences (called Majlis) of incidents which occurred at Delhi, Saharanpur, Firozpur, Lucknow, Allahabad, Calcutta, Dacca, and other places. They are written in Persian, and in each of them the author introdnces verses, chiefly in Hindustani, which had been composed, or were quoted, by the various poets and others with whom he had a personal interview, together with other verses composed by himself, which he considered to be either more grammatically correct, or more appropriate to the occasion.

This copy is in the author's handwriting, and was made at Banda in A.H. 1249, at the camp of Nawāb Zu 'l-Faqār, son of Nawāb 'Alī, Peshwa of the Deccan.

Colophon:

تمام شد نسخه ششم نورتن رنگین که مشهور به
مجالس رنگین است تصنیف سعادت یار خان
رنگین . . . بتاریخ پنجم شهر جماد اول روز جمعه
بوقت دو پهر در شهر باندہ . . . سن ۱۲۴۹ هجري
بدستخط مصنف در چهاوني نواب ذو الفقار بهادر
پسر نواب علي بهادر پیشوائي دکهن تحریر یافت

## 186.

**U. 85.** Foll. 27; 11½ × 7½ in.; ll. 17, 4½ in. long; neatly written Nasta'līq; dated Ghazipur, 14th December, 1898.

[W. Irvine.]

### Majalis i Rangīn.

Another copy of the preceding.

A note is appended stating that the copy was made for Mr. Irvine by Alī Asghar, son of Muhammad 'Abd al-'Azīz of Bihtari, Parganah Saidpur, in the District of Ghazipur. It is dated Ghazipur, 14th December, 1898.

## 187.

**U. 86.**—Foll. 34; 9 × 6 in.; ll. 15; Nasta'līq; dated Banda, A.H. 1246 (A.D. 1830–31).

[Delhi 36.]

### امتحان رنگین

### Imtiḥān i Rangīn.

An examination of the poetical attainments of the author, Sa'ādat Yār Khān, Rangīn; being Part VII. of the *Nau-ratan i Rangīn*.

Begins.

بنده درکه رب العالمین کمترین امت سید
المرسلین نظر کرده سخن سنجان نکته چین ستوده
شعران باریک بین سعادت یار خان رنگین معروض
میدارد

In a Persian introduction Rangīn states that shortly after arriving at Faizabad he was invited to a meeting of poets and notabilities, at which were assembled Nawāb Āghā Taqī Khān, Nawāb Āghā Naṣīr Khān, Nawāb Mīrzā Ḥajjū, Mīr Mustaḥsan Khalīq, son of Mīr Ḥasan, Mīrzā Mughal Sabaqat, and others. A discussion arose as to who should be considered to be the most distinguished poet. Some were of opinion that Mīrzā Rafi' al-Saudā Malik al-shu'arā was unequalled; others favoured Mīr Taqī. Some preferred Khwājah Mīr Dard; others Mīr Soz, Inshā

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Allāh Khān, Jur'at, Muṣḥafī, Naṣīr, or Shaikh Nāsikh. Perceiving that their remarks were made in depreciation of his own poetical abilities, Rangīn proceeded to express his views on the subject, and has written the present work in order to prove that his poetical works entitle him to be regarded as being a more excellent poet than any of his predecessors or contemporaries.

He divides poets into four classes, viz.:—1. Shā'ir, or the ordinary poet of no particular merit; 2. Ustād, or one who excels in some special style of poetic composition (*ṭarz*); 3. Malik al-shu'arā, or one who is master of several styles; and 4. 'Allāmah, or one who has not only written poetry in all the different styles, but has also invented new ones.

Poets, he says, are, for the most part, specialists in only one particular style of composition. Thus, of Persian poets, Khāqānī, Anwarī, and 'Urfī are noted for Qaṣīdahs; Farīd al-Dīn 'Aṭṭār, Maulawī Rūm, Maulānā Jāmī, and Ahlī Shīrāzī are unequalled for Maṣnawīs, and others for various other styles. So also, amongst Hindustani poets Saudā excels in Qaṣīdahs, Mīr Ḥasan in Maṣnawīs, Khwājah Mīr Dard in Rubā'īs, Mīr Soz in Qiṭ'ahs, Mīr Taqī, Inshā Allāh Khān, Jur'at, Muṣḥafī, Naṣīr, and Shaikh Nāsikh in Ghazals, and so forth. As regards his own attainments he states that he has been writing poetry for more than 60 years. His compositions are of such a nature that he has risen to a rank superior to the first three classes of poets described above, and he stands alone as an 'Allāmah, or poet of the highest rank. He bases this claim on the following three grounds of superiority (*tarjīḥ*), and gives quotations from his works in support of each.

1. Fol. 3*b*. He has written poetry of considerable excellence in all the 27 recognized styles of composition (a list of which is given on fol. 3*a*), seven of which he claims to have himself invented. These are described on fol. 33*a*.

2. Fol. 26*b*. Whereas Persian and Hindustani Ustāds have, as a rule, composed Maṣnawīs in not more than five different metres—Jāmī alone in seven—he has written 46 Maṣnawīs on various subjects in Persian and Hindustani, comprising some 20,000 verses, in eleven different metres.

3. Fol. 29*b*. Ustāds have generally written in only four languages, viz., Arabic, Turki, Persian, and Hindustani—Amīr Khusrau in six or seven—but he has composed a Dīwān, called *Majmū'ah i Rangīn*, containing verses in 16 different languages.[1]

At the conclusion of the work (fol. 31*a*) Rangīn has given a detailed list of his works in a Persian appendix. These are 25 in number,[2] divided into four Jilds, viz.:—1. *Nau-ratan i Rangīn*, containing nine works; 2. *Shash jihat i Rangīn*, containing six Maṣnawīs and 6000 verses; 3. *Panjah i Rangīn*, containing five Maṣnawīs and 5000 verses; 4. *Khamsah i Rangīn*, containing five Maṣnawīs.

The author states in his preface to the *Dīwān i bekhtah* (no. 180), which was written in A.H. 1249, that this work was composed in A.H. 1236 (A.D. 1820 21). This appendix was added to it ten years afterwards in A.H. 1246, when the copy was made. The date is written and also expressed by the chronogram امتحان سعدت یار on fol. 33*b*. The classification of the various works contained in these four Jilds, as here given, does not correspond precisely with that given elsewhere in some of his writings, or with his classification in the colophons of the separate works. Thus, in his colophon to this work, and also in his preface to the *Dīwān i bekhtah*, it is described as being Part VII. of his *Nau-ratan*, but it is not included in that series in the classification here given, the *Guldastah i Rangīn* being substituted in its place.[3] Moreover, in his preface to the *Dīwān i rekhtah*, written in A.H. 1250, he mentions in place of this a work called *Rangīn-nāmah*, written in

[1] In the Dīwān itself (see no. 184), and also in a note on the margin of fol. 3*b* of this work, and elsewhere, he mentions 17. A list of them is given on fol. 56 of no. 202.

[2] The number was increased to 32 in A.H. 1250, when he wrote his preface to the *Dīwān i rekhtah*.

[3] The author has amended his colophon, and calls it Part VIII., but in his list of works comprising the *Nau-ratan*, as given in the appendix, No. 8 is said to be the *Akhbār i Rangīn*.

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imitation of the *Mahmūd-nāmah*, as one of the *Nau-ratan* series.

The work concludes with a eulogy in Persian prose and verse, written at Banda by ʻAbd al-Hādī, a friend of the author. Rangīn describes him as being the best Persian scholar from Benares to Gwalior, and from Banda to Nagpur. He had read most of the author's compositions, including the present one, and writes in glowing terms in praise of his literary abilities.

Colophon:

تمام شد نسخه هفتم نورتن رنگین که مشهور به امتحان رنگین است تصنیف سعادت یار خان رنگین در عهد محمد اکبر شاه سنه ۱۲۴۶ در شهر باندہ بدستخط مصنف مذکور تحریر یافت

The emendation on the margin, written in red, is نسخه هشتم ۸ نورتن رنگین.

## 188.

**U. 87.**—Foll. 40; 9×6 in.; ll. 15 to 20; Nastaʻlīq; dated Banda, 19th Jumādā I., 1249 (A.D. 1833).

[Delhi 53.]

### اخبار رنگین

### Akhbār i Rangin.

A collection of 93 anecdotes of actual occurrences, by Saʻādat Yār Khān, Rangīn; being Part VIII. of the *Nau-ratan i Rangīn*.

Begins.

الله جل شانه تجهسے خالي کوئي آسمان زمين نهين اور خوب جو غور کيا تو سب جگهه تو هي اور کهين نهين - تيرے هي مخلوقات يهه انس و جان هي - اور تجهسے بهي قائم يهه زمين و زمان هي

In this work the author narrates certain events which actually occurred at different places in India, some of which had been related to him, and others had come under his own personal experience, together with anecdotes of himself, his brothers and friends. They are written in Hindustani prose, and to each are added appropriate verses in Persian or in Hindustani—presumably by the author—with popular sayings and proverbs.

The copy was written by the author at Banda in A.H. 1249.

Colophon:

تمام شد نسخه هشتم نورتن رنگین که مشهور به اخبار رنگین است تصنیف سعادت یار خان رنگین . . . تاریخ نوزدهم جمادی اول روز شنبه در شهر باندہ بندیل‌کهنڈ . . . سنه ۱۲۴۹ بوقت سه پهر بدستخط مصنف مذکور تحریر یافت

## 189.

**P. 3125.**—Foll. 161; 12¼×8½ in.; ll. 19; Nastaʻlīq: worm-eaten at the beginning and end; dated Delhi, from the 7th to the 26th Ẕi 'l-ḥijjah, A.H. 1229 (A.D. 1814).

### شش جهت رنگین

### Shash jihat i Rangīn.

A collection of six poetical compositions in Maṣnawī verse, by Saʻādat Yār Khān, Rangīn.

I. Fol. 1. ایجاد رنگین *Ījād i Rangīn.* A collection of fables and anecdotes.

Begins.

هو سکے هي حمد کب اوس پاک کي
پاک کي جسنے يهه صورت خاک کي

سوخت هون جس جا ملايک کے بهي پر
اوس جگهه مين کر ديا اُسکا گذر

The work has been published at Lucknow in 1846, and again in 1870. In the author's list of his works given in his *Imtiḥān i Rangīn* (no. 187), this poem is classified as No. 2 of the *Panjah i Rangīn*. No. 1 of the *Shash jihat* is there said to be a poem called *Dilpaẕīr i Rangīn*, written in imitation of the *Be-naẕīr o Badr i munīr*, a romance by Mīr Ghulām Ḥasan, composed in A.H. 1199

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(A.D. 1785), popularly known as the *Sihr al-bayān*, or *Maṣnawī i Mīr Ḥasan* (see no. 225, I.).

II. Fol. 35. عجائب و غرائب رنگین *'Ajā'ib o gharā'ib i Rangīn*; in two parts, viz.:—

1. *'Ajā'ib i Rangīn.* 32 humorous anecdotes, some of which are of an indecent character.

Begins.

بعد حمد حضرت رب الودود
بهیجتا هون مین پیغمبر پر درود
اور اوسکي آل اور اصحاب پر
بلك اون اصحاب کے احباب پر

2. *Gharā'ib i Rangīn.* 32 anecdotes relating to Ṣūfī mysticism (*taṣawwuf*), fol. 50.

Begins.

الهي عرض هي تجهسے يهه ميري
که لکهه سکت نهين مين حمد تيري
طفيل اوسکے محمد جسکا هي نام
زبان کويا مجهے ايسے کر انعام

Selections from this part, and from the author's *Guldastah i Rangīn* (no. VI. *infra*), have been published at Lucknow, 1845, under the title *Maẓhar al-'ajā'ib*, or *Maṣnawī i gharā'ib*. On foll. 65–80 is written another copy of the *'Ajā'ib i Rangīn*, which is wrongly called the *Gharā'ib i Rangīn* in the scribe's colophon.

III. Fol. 81. دستان رنگین *Dastān i Rangīn*; in three parts, viz.:—

1. شهر آشوب *Shahr-āshūb.* Descriptions of various trades and professions.

Begins.

بسم الله کو پهلے لکهه کر
لکهه اي رنگين نعت پيغمبر
پهر لکهه مدح چهار خليفه
تهے جو نبي کے يار خليفه

2. کهاوتهاے رنگین *Kahāwat-hā i Rangīn.* Proverbs and popular sayings, explained in verse, fol. 87*a*.

Begins.

حمد لکهون اوس اپنے خدا کي
جس سے بنا هي ارض و سما کي
اوسنے انجم کو هي بنايا
وهي هر ايك شي مين هي سمايا

3. حکایات رنگین *Ḥikāyāt i Rangīn.* Seven anecdotes, fol. 92*b*.

Begins.

حمد کريم کي سب سے پهلے
دهوکے زبان کو رنگين کهه لے
کيون که وه خلاق جهان کا
واقف هي پنهان و عيان کا

IV. Fol. 97. چهار چمن رنگین *Chahār Chaman i Rangīn.* 64 anecdotes in four parts (*chaman*), written in different metres, each part containing 16 anecdotes under 4 subjects, 4 in each, viz.:— 1. Concerning a future existence (در معاد); 2. Concerning worldly pursuits (در معاش); 3. Humorous, but indecent (در ظرافت); 4. Relating to Ṣūfism (در تصوف). With some introductory poems, beginning:—

اي گلشن دو جهان کے خالق
وهي والي و انس جان کے رازق
خالق هي تو هي کريم هي تو
قادر هي تو هي قديم هي تو

V. Fol. 127. پنجه رنگین *Panjah i Rangīn.* Five Maṣnawīs, viz.:—

1. In the form of a letter sent by the author from Lucknow to his deceased brother Khudāyār Khān at Delhi, lamenting his separation from friends and relations, and narrating a dream of his interview with a beautiful woman, with a description of her house, her personal appearance, dress, and ornaments.

2. The story of 'Ibād Allāh Mirzā, the son of a merchant of Ispahan, and Maḥbūb, the daughter of a merchant of Benares.

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3. An account of his six years residence at Lucknow, and of his being enamoured of a lady in that city, with a description of her house, etc., as in No. 1.

4. The story of an avaricious woman of Mewat, who contracted a marriage for her son, in order to become wealthy.

5. A letter from Lucknow to his brother Ilāhī Bakhsh Khān at Delhi, describing his restless love-sick state of mind.

The introductory poem begins:—

خداوندا یہہ گویا یہہ زبان ہو
کہ اس سے نعت پیغمبر بیان ہو
اور اوسکے جتنے ہین اصحاب اور آل
رہے مداح یہہ سب کے مہہ و سال

VI. Fol. 147. گلدستہ رنگین *Guldastah i Rangīn.* Six Maṣnawīs in the form of letters written from Lucknow, with an introduction, viz.:—

1. To a friend at Delhi, describing his unhappiness and restless condition.

2. To another friend at Delhi, in which is introduced (fol. 151*b*, line 7) the story of a carpenter, a tailor, a goldsmith, and a priest; being a metrical version of the 5th Tale of the *Totā-kahānī*, or Tales of a Parrot, by Munshī Ḥaidar Bakhsh, Ḥaidarī. It was written in A.H. 1207 (A.D. 1792–93), and has been published (Delhi, 1852) under the title of *Chār bāgh*, which forms a chronogram on the date of composition.

3. To Lāla Basant Singh, Nashāṭ, at Delhi.

4. To his brother Ḥakīm Muḥammad Ashraf Khān, at Delhi.

5. To his brother Khwājah Maḥmūd, at Benares.

6. To his brother Mirzā Muḥammad Ibrāhīm, at Benares.

Begins.

ہے سزاوار حمد کے وہ خدا
جسنے پیدا کئے ہین عرض و سما
وہي بے شک سبہونکا خالق ہے
وہي بے شک سبہونکا رازق ہے

## 190.

**U. 88.** — Foll. 49; 9 × 6 in.; ll. 13; Nasta'līq; written probably in A.D. 1814.

[Delhi 121.]

### ایجاد رنگین

### Ījād i Rangīn.

Another copy of Pt. I. of the *Shash jihat i Rangīn* (no. 189). By Sa'ādat Yār Khān, Rangīn.

Begins.

ہو سکے ہی حمد کب اوس پاک کي
پاک کی جسنے یہہ صورت خاک کی
سوخت ہون جس جا ملایک کے بھی پر
اوس جگہہ مین کر دیا اسکا گذر
یہان تک رتبہ دیا اس خاک کو
کر دیا فرمان مین ہفت افلاک کو

The copy is undated, but is in the same handwriting as the following copy of the author's *'Ajā'ib o gharā'ib i Rangīn*, and appears to have been written about the same time, *i.e.* A.D. 1814.

## 191.

**U. 89.** Foll. 46; 9 × 6 in.; ll. 12; Nasta'līq; dated Delhi, Wednesday, 19th Zi 'l-ḥijjah, the 10th year of Akbar Shāh II., *i.e.* A.D. 1814.

[Delhi 134.]

### عجائب و غرائب رنگین

### 'Ajā'ib o gharā'ib i Rangīn.

Another copy of Pt. II. of the *Shash jihat i Rangīn* (no. 189). By Sa'ādat Yār Khān, Rangīn.

Begins.

بعد حمد حضرت رب الودود
بیشکتا ہون مین پیغمبر پر درود
اور اوسکی آل اور اصحاب پر
بلکہ اون اصحاب کے احباب پر

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پیر میں اوسکے بعد تجھسے ای کریم
عرض یہہ کرتا ہوں ای میرے رحیم

Copyist: Bānkī Singh, in the service of Nawāb Asad al-Daulah, Mumtāz al-Mulk, Faiz Muḥammad Khān.

## 192.

**U. 90.** — Foll. 24; 9 × 6 in.; ll. 14; Nasta'līq; dated Banda, in the District of Bundelkhand, Sunday, 12th Muḥarram, A.H. 1249 (A.D. 1833).

[Delhi 139.]

### دستان رنگین
### Dastān i Rangīn.

An autograph copy of Pt. III. of the *Shash jihat i Rangīn* (no. 189). By Sa'ādat Yār Khān, Rangīn.

Begins.

بسم اللّٰہ کو پہلے لکھہ کر
لکھہ ای رنگین نعت پیغمبر
پھر لکھہ مدح چہار خلیفہ
تہے جو نبی کے یار خلیفہ
لکھہ کے مناقب آل نبی کا
بن تو محب اولاد علی کا

Colophon:

تمام شد نسخہ سیوم شش جہت رنگین مثنوی دستان رنگین کہ مشہور بہ مثلث رنگین است تصنیف سعدت یار خان رنگین پسر محکم الدولہ طہماس بیگخان اعتقاد جنگ رومی بتاریخ دوازدہم محرم روز یک شنبہ در عہد محمد اکبر شاہ بادشاہ سن ۲۰ مطابق ہجری سن ۱۲۴۹ در شہر بانده بندیلکھنڈ بدستخط مصنف مذکور تحریر یافت

## 193.

**U. 91.**—Foll. 40; 9 × 6 in.; ll. 14; Nasta'līq; dated Banda, Sunday, 19th Muḥarram, A.H. 1249 (A.D. 1833).

[Delhi 124.]

### چار چمن رنگین
### Chār chaman i Rangīn.

An autograph copy of Pt. IV. of the *Shash jihat i Rangīn* (no. 189). By Sa'ādat Yār Khān, Rangīn.

Begins.

ای گلشن دو جہان کے خالق
وہی والی و انس و جانکے رازق
خالق ہی تو ہی کریم ہی تو
قادر ہی تو ہی قدیم ہی تو
رحمان ہی تو تو ہی ہی ستّار
جبّار ہی تو تو ہی ہی قہّار

The author's colophons to this and the following copy are similar to that in the preceding manuscript.

## 194.

**U. 92.**—Foll. 31; 9 × 6 in.; ll. 12; Nasta'līq; dated Delhi, 9th Rabī' I., A.H. 1248 (A.D. 1832).

[Delhi 140.]

### پنجۂ رنگین
### Panjah i Rangin.

An autograph copy of Pt. V. of the *Shash jihat i Rangīn* (no. 189). By Sa'ādat Yār Khān, Rangīn.

Begins.

خداوندا یہہ گویا یہہ زبان ہو
کہ اس سے نعت پیغمبر بیان ہو
اور اوسکے جتنے ہین اصحاب اور آل
رہے مدّاح یہہ سب کے مہ و سل
درود بیعدد بھیج اون پہ یکسر
جہٹ آ جاوے یہہ میرے مدعا پر

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## 195.

**U. 93.**—Foll. 41; 9½×6 in.; ll. 14; Nasta'līq; dated Banda, Wednesday, 28th Ṣafar, A.H. 1249 (A.D. 1833).

[Delhi 152.]

### نظم رنگین
### Naẓm i Rangīn.

One hundred short anecdotes, in verse, in 10 parts each containing 10 anecdotes; described as forming Pt. IV. of the *Panjah i Rangīn*. By Sa'ādat Yār Khān, Rangīn.

Begins.

حمد کے قابل نہیں میری زبان
حمد مجھسے ہو سکے کیونکر بیان
اور اگر اوسکی طرف سے ہو مدد
تو کہوں ایسے کہ اللہ الصمد
پر کل ہوں اپنے افعالوں سے میں
ہوں پشیمان اپنے عملوں سے میں

The title of the work forms a chronogram on the date of completion, A.H. 1220 (A.D. 1805–06).

The copy is in the author's own handwriting.

## 196.

**U. 94.**—Foll. 38; 9½ × 6 in.; ll. 14; Nasta'līq; dated Banda, Tuesday, the 13th Ṣafar, A.H. 1249 (A.D. 1833).

[Delhi 129.]

### داستان رنگین
### Dāstān i Rangīn.

The story of Āghā 'Azīz, merchant of Gujarat, in verse; described as forming Pt. V. of the *Panjah i Rangīn*. By Sa'ādat Yār Khān, Rangīn.

Begins.

حمد لکھ سکتے نہیں لوح و قلم
حمد اوسکی میں کروں کیونکر رقم
گرچہ برسوں کوئی چھانے خاک کو
پر رسائی ہو کہاں اوراک کو
لاکھ یہاں پیدا کرے کوئی ہنر
پر خرد کا کسطرح وہاں ہو گذر

The story was related to Rangīn at Banda by his intimate friend Shamsher Khān, who was in the service of Nawāb Ẓu'l-Faqar 'Alī, and was composed in 21 days in A.H. 1245 (A.D. 1829), when he was in the 76th year of his age. This copy is in the author's own handwriting, written four years subsequently.

## 197.

**U. 95.**—Foll. 98; 8 × 5½ in.; ll. 12 to 15; Nasta'līq; dated Delhi, A.H. 1240 (A.D. 1824), and Banda, A.H. 1247 and 1248 (A.D. 1831–33).

[Delhi 141.]

### خمسۂ رنگین
### Khamsah i Rangīn.

Five compositions in verse, by Sa'ādat Yār Khān, Rangīn.

This volume contains only four works of the series, the second, entitled *Ḥikāyat i Rangīn*, being omitted. A copy of it will be found in no. 199. The works are in the author's own handwriting, and are as follows:—

I. Fol. 2. No. 1. جنگنامۂ رنگین *Jang-nāmah i Rangīn*. An account of the battle of Patan near Jainagar, in A.H. 1202 (A.D. 1787–88), in which the author took part under the generalship of Nawāb Mīrzā Ismā'īl Beg Khān. The Maratha army commanded by Mādhojī Sindhia completely routed the Mughal forces, and the Nawāb had to flee for refuge to Gujarat. Rangīn, disheartened at the defeat, and at the loss of all his personal possessions, including the manuscript of his first Dīwān, left the army, and took service with the Rājā of Bhartpur. He gives a brief sketch of his subsequent career, and concludes by saying he had taken up his abode at Banda. After two years' residence in that town he wrote this work when in the 75th year of his age, *i.e.* in A.H. 1245.

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The battle of Patan is also shortly described in the author's *Akhbār i Rangīn* (no. 188), fol. 38*a*, anecdote no. 89.

Begins.

پس از حمد حق اور نعت رسول
مري عرض یارو یہہ کرنا قبول

کہ ہو جنگ نامہ جو یہہ پڑھ کے شاد
کرو فاتحۂ خیر سے مجھکو یاد

The copy was made at Banda, and was completed on the 20th Jumādā I., A.H. 1247 (A.D. 1831).

Colophon:

تمام شد نسخہ جنگ‌نامۂ رنگین . . . در شہر باندہ بتاریخ بیستم جمادی الاول . . . هجري سنہ ۱۲۴۷ بدستخط مصنف مذکور تحریر یافت

In a note by the author on the outside of the first leaf the work is described as forming the first part of the *Khamsah i Rangīn*.

II. Fol. 24. No. 3. نصاب ترکي *Niṣāb i Turkī*. A Maṣnawī containing a vocabulary of Turki words written in black, with their Hindustani equivalents, written in red, and occasional interlinear notes. The date of composition, A.H. 1235 (A.D. 1819–20), is given, with a chronogram, at the end of the prologue, which begins:—

حمد کا مجھسے بیان کب ہو سکے
اور جو وہ چاہے تو پھر سب ہو سکے

پہنچے وہم و فہم وہان مقدور کیا
خواہش اوسکی ہو تو پھر هي دور کیا

The Turki words are arranged in alphabetical order, under the first letter only. At the end of the vocabulary short sentences are given in Turki and Hindustani. The vocabulary begins (fol. 28*b*):—

ایزي اور اوغان هے یعنے خدا
اور اوغان کور ساتگوچي هے مصطفی

ایرکالیك هے بادشاہ اولقائي وزیر
تارے ایلدوز آئي هے مہ منیر

Dated Delhi, the 10th Muharram, A.H. 1240 (A.D. 1824).

Colophon:

تمام شد نسخہ سیوم خمسۂ رنگین نصب ترکي تصنیف سعادت یار خان رنگین . . . هجري سنہ ۱۲۴۵ بتاریخ دهم محرم روز شنبہ در شاهجهان‌اباد بدستخط مصنف مذکور تحریر یافت

III. Fol. 50. No. 4. A Persian poem in the Maṣnawī metre, written in imitation of the Maṣnawī of Jalāl al-Dīn Rūmī.

Begins.

تو کریمي و رحیمي اي خدا
تو دل رنجوررا هستي دوا

تو عطا کردي شکر در نیشکر
ناکسي را میخوراني کي شکر

The work was composed at the request of Shamsher Khān, after the completion of the author's *Imtiḥān i Rangīn* (no. 187), and was copied at Banda, at the camp of Nawāb Ẓu 'l-Faqār 'Alī, on the 17th Rajab, A.H. 1248 (A.D. 1832).

Colophon:

تمام شد نسخہ چہارم خمسۂ رنگین بہ طرز حضرت مولوي روم در فارسي بتاریخ هفدهم رجب روز چہار شنبہ . . . هجري سنہ ۱۲۴۸ در بلدہ باندہ در چهاوني نواب ذو الفقار علي بہادر . . . تحریر یافت

IV. Fol. 75. No. 5. حکایات رنگین *Ḥikāyāt i Rangīn*. Anecdotes in Maṣnawī verse.

Begins.

حمد تیري کس سے هو اي بے‌نیاز
هان مگر جسکو کرے تو سرفراز

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رحم کي جب تک نظر تيري نہو
مشکل آسان تب تلک ميري نہو

Dated Banda, the 28th Shawwāl, A.H. 1248 (A.D. 1833).

Colophon:

تمام شد نسخہ پنجم خمسہ رنگین کہ مشہور بحکایت رنگین است ... بتاریخ بیست ہشتم شوال روز پنجشنبہ ... سنہ ۱۲۴۸ ھجري در شہر باندہ بدستخط مصنف مذکور تحریر یافت

In the author's enumeration of the works comprising the *Khamsah i Rangīn*, given in his *Imtiḥān i Rangīn* (no. 187), the *Jang-nāmah* is said to form part 4 of this series, instead of the Persian poem, which is not mentioned; and the *Taṣnīf i Rangīn*, which forms part 1 of the *Sab' saiyārah i Rangīn* (see no. 202), is called the first part of this series.

## 198.

**U. 96.**—Foll. 21; 8½ × 5½ in.; ll. 13; Nasta'līq; dated Banda, Saturday, 1st Rajab, 1248 (A.D. 1832). [Delhi 125.]

### جنگنامہ رنگین
### Jang-nāmah i Rangin.

An autograph copy of Pt. I. of the *Khamsah i Rangīn* (no. 197). By Sa'ādat Yār Khān, Rangīn.

Begins.

پس از حمد حق اور نعت رسول
مری عرض یارو یہہ کرنا قبول
کہ ہو جنگ نامہ پڑھ کر جو شاد
کرو فاتحۂ خیر سے مجھکو یاد
تم ایک مجھسے نادر روایت سنو
مری انکھ دیکھی حکایت سنو

## 199.

**U. 97.**—Foll. 22; 8½ × 5½ in.; ll. 13; Nasta'līq; dated Banda, Tuesday, the 4th Rajab, A.H. 1248 (A.D. 1832).

[Delhi 127.]

### حکایت رنگین
### Ḥikāyat i Rangīn.

The love-story of Baddhū, a flower-seller of Delhi, in verse; being Pt. II. of the *Khamsah i Rangīn* (no. 197). By Sa'ādat Yār Khān, Rangīn.

Begins.

الہی چاہ کی اس دلکو دے چاہ
بتا دے چہ کی سیدھی ایسی راہ
کہ تا یہہ چاہ کر تجھکو سراھے
ترے بن اور کو مطلق نچاھے
زبان پر لائے جب چاہت کا یہہ نام
بخیر آغاز سے ہو اسکا انجام

Rangīn states in his introductory verses that the story was narrated to him by his brother Ilāhī Bakhsh Khān. The poem was completed in A.H. 1230 (A.D. 1815).

This copy is in the author's own handwriting.

## 200.

**U. 98.** Foll. 24; 8½ × 5½ in.; ll. 12 and 13; Nasta'līq; dated Banda, 14th Rajab, 1248 (A.D. 1832). [Delhi 37.]

### نصاب رنگین
### Niṣāb i Rangīn.

An autograph copy of Pt. III. of the *Khamsah i Rangīn* (no. 197). By Sa'ādat Yār Khān, Rangīn.

Begins.

حمد کا مجھسے بیان کب ہو سکے
اور جو وہ چاہے تو پھر سب ہو سکے

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پہنچے وہم و فہم وہان مقدور کیا
خواہش اوسکی ہو تو پھر ہی دور کیا
کو رسائی عقل کی وہان کچھہ نہین
پر وہ چاہے تو کمی وہان کچھہ نہین

## 201.

**U. 99.**—Foll. 22; 8½ × 5½ in.; ll. 9 to 13; Nas ta'līq; dated Banda, Monday, the 10th Shawwāl, A.H. 1248 (A.D. 1833).

[Delhi 128.]

## حکایات رنگین

### Ḥikāyāt i Rangīn.

An autograph copy of Pt. V. of the *Khamsah i Rangīn* (no. 197). By Sa'ādat Yār Khān, Rangīn.

Begins.

حمد تیری کس سے ہو ای بے نیاز
ہان مگر جسکو کرے تو سرفراز
رحم کی جب تلک نظر تیری نہو
مشکل آسان تب تلک میری نہو
شک نہین ہی اسمین کچھہ ای میرے رب
جس سے تو راضی ہو اوس سے خوش ہین سب

## 202.

**U. 100.**—Foll. 107; 8¼ × 6 in.; ll. 11 to 13; Nas-ta'līq; dated Delhi and Banda, various dates from A.H. 1229 to 1248 (A.D. 1814–1833).

[Delhi 142.]

## سبع سیّارہ رنگین

### Sab' saiyārah i Rangīn.

Seven compositions by Sa'ādat Yār Khān, Rangīn.

The works are all autograph copies by the author, and are as follows:—

I. Fol. 1. تصنیف رنگین *Taṣnīf i Rangīn.* A treatise in Maṣnawī verse on the religious rites and duties incumbent on a Sunnī from birth to death. These consist of the ceremonial observances at child-birth, the rearing of the infant, shaving of the head and circumcision, his tuition, the choice of a profession, marriage and funeral rites.

The author states in an introductory note, written in red, that the work is a translation of a Persian tract which was written by Shāh Walī Allāh of Delhi (who died A.H. 1176), the father of Shāh 'Abd al-'Azīz, for the guidance of members of his family. The translation was completed in Rajab, A.H. 1239 (A.D. 1824). It has been published at Fathgarh, 1876, with a work called *Kanz al-muṣallī*. In the author's epilogue to the *Imtiḥān i Rangīn* (no. 187) this work is said to form Part I. of the *Khamsah i Rangīn*.

Begins.

یا الهي تو مجهکو دے توفیق
نیك توفیق هوئے میري رفیق
تا بنے مجهسے دین کا کچهہ کام
جیکو تسکین هو دلکو هو آرام

Dated Delhi, 17th Rajab, A.H. 1241 (A.D. 1826).

Colophon:

تمام شد نسخه اول سبع سیارهٔ رنگین که تصنیف رنگین نام دارد تصنیف سعادت یار خان رنگین ... هجري سنه ۱۲۴۱ در شاهجهان‌آباد در ماه رجب بتاریخ هفدم بدستخط مصنف مذکور تحریر یافت

II. Fol. 14. گلدسته رنگین *Guldastah i Rangīn.* Short poems containing moral and salutary advice, with a preface in prose and verse, and interlinear Persian glosses in red.

The poems are arranged in two parts, each containing 26. In the first part the lines of each couplet end either with the same word, or with two different words rhyming in the last syllable, as—مال and کمال, شفیق and رفیق, پیت and لپیت. In the second part the last word of each line is the same. In the *Imtiḥān i Rangīn* the author calls this work Part VII. of the *Nau-ratan i Rangīn.*

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The preface begins:—

حمد هزاران هزار اوس خدا کو که جو اس گلزار جهان مین تخم هر ایك درخت کا بو دیتا هے اور اوسکو نشو نما عطا کرکے پیل اور پهول کو اوسکے انواع کي بو دیتا هے

The first poem begins (fol. 16):—

حمد کهنے کي تجهے جب بار هو
جب که تجه پر رحمت جبّار هو
اوسنے زك فرعون کو دي رود پر
هیکا پشه اوسکا در نمرود پر

Dated Delhi, 5th Rajab, A.H. 1229 (A.D. 1814).

Colophon:

تمام شد نسخه دویم سبع سیارهٔ رنگین ... در شاه‌جهان‌آباد ... هجري سنه ۱۲۲۹ بتاریخ پنجم رجب روز پنجشنبه بوقت سه پهر بدستخط مصنف مذکور تحریر یافت

Appended is a Rubā'ī by Ṣanā Allāh Khān in commendation of the work, written by a different hand.

III. Fol. 41. سنجهٔ رنگین *Sanjah i Rangīn.* A collection of 101 Rubā'īs.

Begins.

یا رب ملے رنگین کو نیکي کي جزا
معروف کو هوئے اوسکے فعلونکي سزا
جسنے یهه بنا فساد کي پهلے رکهي
امید یهه هے که چکهّے وه اوسکا مزا

Dated Delhi, 7th Rajab, A.H. 1241 (A.D. 1826).

Colophon:

تمام شد نسخه سیوم سبع سیارهٔ رنگین یعنے نسخه سنجهٔ رنگین ... هجري سنه ۱۲۴۱ در ماه رجب هفتم ماه در شاه‌جهان‌آباد بدستخط مصنف مذکور تحریر یافت

On fol. 56*a* is a note in Persian, in which Rangīn gives a list of the 27 different styles of poetry, in all of which he has composed verses, and also a list of the 17 languages and dialects made use of in his *Majmu'ah i Rangīn* (no. 184). He also boasts of having written 42 Maṣnawīs in 11 different metres, comprising some 20,000 couplets, on various subjects, including 506 anecdotes.

IV. Fol. 58. رنگین نامه *Rangīn-nāmah.* A series of Ghazals, written in imitation of the *Maḥmūd-nāmah*, each consisting of five couplets which begin and end with the same letter, in the order of the alphabet.

Begins.

احوال لکهون کیا مین ترے جور و ستم کا
مقدور زبانکا هے نه مقدور قلم کا
آتے هے تو آ جلد مرے یار خبر لے
مهمان هو دنیا مین وکرنه کوئي دم کا

Dated A.H. 1241 (A.D. 1826). In his *Dīwān i rekhtah* (no. 179) Rangīn includes this work in his *Nau-ratan i Rangīn.*

Colophon:

تمام شد نسخه چهارم سبع سیارهٔ رنگین نسخه رنگین نامه ... هجري سنه ۱۲۴۱ بدستخط مصنف تحریر یافت

V. Fol. 67. ساقي نامهٔ رنگین *Sāqī-nāmah i Rangīn.* A Maṣnawī containing the story of an infatuated lover, with reflections on the vanity of worldly pleasures.

Begins.

ستایش کے لائق وه خلّاق هے
که محتاج سب هین وه رزّاق هے
اگر هر سر مو مرا هو زبان
تو هو حمد اوسکي نه مجهسے بیان

Dated Banda, the 20th Shawwāl, A.H. 1248 (A.D. 1833).

Colophon:

نسخه پنجم سبع سیرهٔ رنگین که مشهور بساقي نامهٔ رنگین است ... بتاریخ بیستم شوال ... هجري سنه ۱۲۴۸ در شهر بانده یك پهر روز برامده بدستخط مصنف مذکور تحریر یافت

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VI. Fol. 78. تجربهٔ رنگین *Tajribah i Rangīn.* A treatise in prose on the use of seven different kinds of weapons in warfare, viz., the shield, sword, dagger, spear, javelin, bow, and musket.

Begins.

سبحان اللّٰه جل شانه سزاوار حمد کے تو هے که تو نے دونو عالم کو پیدا کیا اور اپنے پیغمبر آخر الزمان یعنے محمد الرسول . . . کو هویدا کرکے اونکي بعث سے انسن کو خطاب اشرف المخلوقات دیا

The work is in seven chapters (*bāb*), subdivided into *faṣls*. It was written at Banda in A.H. 1248 (A.D. 1832 33), at the request of Nawāb Ẓu 'l-Faqār 'Alī. In the preface the author alludes to the sound education in the use of arms that he and his brother Ilahyār Beg Khān had received from their father Ṭahmāsp Beg Khān, who had himself been for ten years in military service under Nādir Shāh. He states that in A.H. 1215 (A.D. 1800 1801) he was employed at Gwalior as one of five Sardārs in command of the army of Khaṇḍojī Sindhia. The other Sardārs were two European officers, viz., Mr. James, and Mr. کوٹ جینکا (?), also Shaikh Kalb 'Alī Khān, and Colonel Muḥammad Zamān Khān. One day Khaṇḍojī remarked on the immense superiority in battle of the regiments commanded by the European officers, which consisted mainly of rustics and men of low caste, over those consisting of Mughals, Pathans, and others, who were soldiers by birth and education. In reply Rangīn stated his opinion that the reason of this superiority was that the troops under European command were carefully trained in the use of weapons, and in military tactics, whereas the other native troops relied chiefly on their innate bravery, and scorned to receive any special training in warfare from anyone. The recollection of this incident induced the author to write the present work, at the request of the Nawāb, for the edification and guidance of his officers and men.

Dated Banda, 25th Jumādā II., A.H. 1248 (A.D. 1832).

Colophon:

تمام شد نسخه تجربات رنگین بتاریخ بیست و پنجم جماد الثاني روز سه شنبه در شهر بانده بندیل‌کهنڈ . . . هجري سنه ۱۲۴۸ . . . بدستخط مصنف تحریر یافت

VII. Fol. 97. کلام رنگین *Kalām i Rangīn.* Ten anecdotes in Maṣnawī verse of different metres.

Begins.

اي میرے خالق کریم و کارساز
هے یہہ عرض اب میري اي بنده نواز
جیمین هے ایك مثنوي ایسي کهون
جس سے دائم مورد تحسین رهون

Dated Banda, the 18th Ẓi 'l-ḥijjah, A.H. 1248 (A.D. 1833).

Colophon:

تمام شد نسخه هفتم سبع سیارهٔ رنگین که مشهور و معروف به کلام رنگین است . . . بتاریخ هژدهم ذالحجه روز چهار شنبه . . . هجري سنه ۱۲۴۸ در شهر بانده بدستخط مصنف مذکور تحریر یافت

## 203.

**U. 101.** — Foll. 15; $8\frac{1}{4} \times 6$ in.; ll. 12; rather worm-eaten; Nasta'līq; dated Delhi, Wednesday, 11th Rabī' II., A.H. 1248 (A.D. 1832).

[Delhi 123.]

## تصنیف رنگین

## Taṣnīf i Rangīn.

An autograph copy of Part I. of the *Sab' saiyārah i Rangīn* (no. 202). By Sa'ādat Yār Khān, Rangīn.

Begins.

یا اللّٰه تو مجهکو دے توفیق
نیك توفیق هوئے میرے رفیق

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تو بنے مجھ سے دین کا کچھ کام
دلکو تسکین ہو جي کو ہو آرام
میرا دنیا سے دل اوچٹ جاوے
صاف ادھر سے اودھر کو ہٹ جاوے

## 204.

**U. 102.** Foll. 23; $8\frac{1}{4} \times 6$ in.; ll. 12: Nasta'līq; dated Delhi, Thursday, 11th Rabī' II., A.H. 1248 (A.D. 1832).

[Delhi 138.]

### گلدستۂ رنگین

### Guldastah i Rangīn.

An autograph copy of Part II. of the *Sab' saiyārah i Rangīn* (no. 202). By Sa'adat Yār Khān, Rangīn.

Preface begins:—

حمد هزاران هزار اوس خدا کو که جو اس کلزار جہن مین تخم هر ایك شجر کا بو دیتا هے اور اوسکو نشو نما عطا کرکے پتل اور پھول کو اوسکے انواع کی بو دیتا هے

Poem begins:—

حمد کہنے کی تجھے جب بار هو
جب که تجھ پر رحمت جبّار هو
اوسنے زك فرعون کو دی رود پر
هیکا پشه اوسکا در نمرود پر
گر تو درد اپد کرے رب الودود
تو نه وهان تجھکو لگے دوزخ کا دود

## 205.

**U. 103.**—Foll. 11; $8\frac{1}{4} \times 6$ in.; ll. 12; Nasta'līq; dated Delhi, Thursday, 17th Rabī' II., A.H. 1248 (A.D. 1832).

[Delhi 130.]

### رنگین نامه

### Rangīn-nāmah.

An autograph copy of Part IV. of the *Sab' saiyārah i Rangīn* (no. 202). By Sa'ādat Yār Khān, Rangīn.

Begins.

احوال لکھون کیا مین ترے جو روسنم کا
مقدور زبانکا هے نه مقدور قلم کا
آتا هے تو آ جلد مرے یار خبر لے
مہمان هو دنیا مین وگرنه کوي دم کا
ای آفت جان پوچھے هے کیا مجھسے مرا حال
کیا تجھسے کہون مین تو هون مرا ترے غم کا

## 206.

**U. 104.** Foll. 12; $8\frac{1}{4} \times 6$ in.; ll. 12: Nasta'līq: dated Banda, Monday, 15th Zi 'l ḥijjah, A.H. 1250 (A.D. 1835).

[Delhi 131.]

### ساقی نامه رنگین

### Sāqi-namah i Rangin.

An autograph copy of Part V. of the *Sab' saiyārah i Rangīn* (no. 202). By Sa'ādat Yār Khān, Rangīn.

Begins.

ستایش کے لائق وه خلّاق هے
که محتاج سب هین وه رزّاق هے
اگر هر سر مو مرا هو زبان
تو هو حمد اوسکی نه مجھسے بیان
که هے ذات پاك اوسکی بے شك و ریب
شناسائی دانائی هر علم غیب

## 207.

**U. 105.**—Foll. 16; $8\frac{1}{4} \times 6$ in.: ll. 13 to 16; Nasta'liq: dated Banda, Tuesday, 15th Zi 'l-ḥijjah, A.H. 1248 (A.D. 1833).

[Delhi 52.]

### تجربه رنگین

### Tajribah i Rangin.

An autograph copy of Part VI. of the *Sab' saiyārah i Rangīn* (no. 202). By Sa'ādat Yār Khān, Rangīn.

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Begins.

سبحن اللّٰہ جل شانہ * سزاوار حمد کے تو ہے کہ تونے دونو عالم کو پیدا کیا اور اپنے پیغمبر آخر الزمان یعنے محمد رسول اللّٰہ صل الہہ علیہہ وسلم کو ہویدا کرکے اوسکے باعث سے انسانکو خطاب اشرف المخلوقات دیا اور اپنے بندونکو اوسکی خاطر سے اور اپنی کریمی کی راہ سے اپنی صنعات مین سے کیا کید صنعتین امداد کین

## 208.

**U. 106.** Foll. 11; $8\frac{1}{4} \times 6$ in.; ll. 13: rather worm eaten; Nasta'līq; dated Banda, 10th Sha'bān, A.H. 1245 (A.D. 1830).

[Delhi 132.]

## کلام رنگین

## Kalām i Rangīn.

An autograph copy of Part VII. of the *Sab' saiyārah i Rangīn* (no. 202). By Sa'ādat Yār Khān, Rangīn.

Begins.

ای میرے خلق کریم و کارساز
ہے یہہ عرض اب میری ای بندہ نواز
جی مین ہے ایک مثنوی ایسی کہون
جس سے دائم مورد تحسین رہون
پر کہون ایسا اوسے کچھہ کرکے غور
ہر حکایت کے ہو اوسکی ہمراور

## 209.

**U. 107.**—Foll. 59; $9 \times 6\frac{1}{4}$ in.; ll. 10; Nasta'līq; dated 11th Safar, A.H. 1245 (A.D. 1829).

[Delhi 137.]

## فرسنامہ

## Faras-nāmah.

A treatise on hippology, in verse. By Sa'ādat Yār Khān, Rangīn.

Begins.

خدا کي حمد کب مجھسے رقم ہو
دوان جب تک نشبدیز قلم ہو
کہان قدرت قلم نے اتني پائي
کہ یہہ اوسکي کرے صنعت نمائي

The work contains a description of different species of horses, their characteristics and defects, and the treatment of their diseases. The author states that, being in a state of penury, and very wretched, he went to Lucknow in hopes of earning a livelihood in that city. He was hospitably received in the house of Muḥammad Bakhsh, who was commonly called Miyān Machchhū. His younger brother, Miyān Qādir, was extremely fond of riding, and happened to read a treatise on the horse which Rangīn had written in prose. At his request the author rewrote the work in verse in 1000 couplets, and completed it in the course of 20 days. It is called *Asp-nāmah* in the scribe's colophon, and has been lithographed at Lucknow (A.D. 1849 and 1869), and at Cawnpore (A.D. 1874), under the title *Faras-nāmah*. In the author's epilogue to those editions it is said to have been composed in A.H. 1210 (A.D. 1795–96), when he was 40 years of age. This date does not occur in the present copy.

Ends.

کیا ہے بیس دن مین مین نے مرقوم
زہي تعداد اوسکي تجھکو معلوم
ہزار اسکے ہین پورے شعر بھائي
تجھے کتنے بھي مین نے کہہ سنائے

Colophon:

بعون اللّٰہ تعالی کتاب اسپ نامہ من تصنیف سعادت یار خان رنگین در زبان اردو بتاریخ یازدہم صفر سنہ ۱۲۴۵ ھجري تحریر یافت

On the first three leaves and on the last leaf are written the heading of a petition addressed to Mr. David Ochterlony, the date of the death of Nawab Begam Zeb al-Nisā on the 27th January, 1816, various medical prescriptions, the formula

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of the marriage ceremony (صيغهٔ نكاح) in Arabic, also Persian maxims, and Ghazals by Khāqānī and Niẓāmī.

The *Faras nāma i Rangīn* has been translated into English by Lieut.-Col. D. C. Phillott, London, 1911.

## 210.

**U. 108.** Foll. 36; 8 × 5½ in.; ll. 10 to 15; Nasta'līq; dated Banda, A.H. 1250 (A.D. 1834).

[Delhi 143.]

Four compositions in verse, by Sa'ādat Yār Khān, Rangīn.

I. Fol. 1. قوت الايمان *Quwwat al-īmān.* A poem on the principles of Muhammadan faith, and against heresy.

Begins.

پہلے لکہون حمد خداي کريم
بسم الله الرحمن الرحيم
حمد کے ذات اوسکي سزاوار هے
چاهے وہ جو کچهہ کرے مختار هے

The date of composition, 1243 (A.D. 1827-28), is expressed by the chronogram غرائب هے يہہ at the end of the poem. The copy was made by the author at Banda on the 28th Jumādā I., A.H. 1250.

II. Fol. 10. ترجمهٔ قصيدهٔ غوثيه A metrical translation of the *Qaṣīdah i Ghauṣīyah*, an Arabic Sufic poem by Shaikh 'Abd al-Qādir ibn Mūsā, Jīlānī, on wine as a symbol of mystic love.

Rangīn states in the preamble that he made this translation at Banda in A.H. 1250, at the request of his son Akhtar Yār Khān. In it he also eulogizes his friend and benefactor Shamsher Khān. The preamble begins:—

الهي تو خدا هي مين هون بنده
اگرچه سر سے پا تک مين هون گنده
ولي هي تجهکو پيدا کرنے کي شرم
قوي ايمان مجهے دے اور دل نرم

The Arabic poem, in 29 verses, is written in large characters, with a translation in Hindustani couplets, written in red, under each hemistich of the text, beginning:—

سقني الحب كاست الوصلي
پلايا مجهکو جسدم بدهٔ وصل
رها مجهہ مين اور اوسمين پهر نكچهہ فصل

The copy, in the author's own handwriting, is dated Banda, 26th Jumādā I., A.H. 1250 (A.D. 1834).

III. Fol. 19. ترجمهٔ قصيدهٔ بانت سعاد A metrical translation of the *Bānat Su'ād*, also called *Al Burdah*, an Arabic Qaṣīdah in praise of Muḥammad, by Ka'b ibn Zuhair al-Muzani.[1] The preamble begins:—

الهي تو رحمان هي اور رحيم
تو خلاق هي رزاق هي اور كريم
مجهے تجهسے هر گونه هي يهہ اميد
كه بس اس سيه رو كا هو رو سپيد

The Arabic text, in 59 verses, and translation, written as in the preceding, begin:—

بَانَتْ سُعَادُ فَقَلْبِي اَلْيَوْمَ مَتْبُوْلُ
وه معشوقه بچهڑي جو مجهسے سعاد
تو اسواسطے دل ميرا نهين شاد

The copy was written by the author at Banda, on the 8th Rajab, A.H. 1250.

IV. Fol. 32. A Qaṣīdah by Saudā, with emendations by Rangīn written on the margin in red.

In a note on the fly-leaf the author states that the work was written at the instance of Shamsher Khān. The Qaṣīdah is in praise of Nawāb Ghāzī al-Dīn Khān 'Imād al-Mulk. See no. 150, foll. 71*b*–75*a*. It begins:—

[1] An English translation of the Qaṣīdah, with notes, by J. W. Redhouse is given in W. A. Clouston's *Arabian Poetry for English Readers* (Glasgow, 1881), pp. 305-318. See also a metrical version by Harinath De in the *Journal of the Moslem Institute*, vol. i., no. 1.



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صبح هوتے جو گئي اج مري آنکھ جھپک
دي وهين آکے خوشي نے در دل پر دستک
پوچھا مين کون هي بولي که مين وه هون غم
نه لگے شوق مين جسکے کبھي شائق کي پلک

In the first line Rangīn would substitute فجر for صبح, and changes the third line to

مين نے پوچھا که تو هي کون وه بولي وه هون

## 211.

**U. 109.**—Foll. 67; $7\frac{3}{4} \times 4\frac{3}{4}$ in.; ll. 11; Nasta'līq; 19th century.

[Delhi 102.]

Selections from the poems of Sa'ādat Yār Khān, Rangīn.

I. Fol. 1. The fourth Maṣnawī in the *Guldastah i Rangīn*, or Part VI. of the *Shash jihat i Rangīn*. See fol. 157*b* of no. 189. It begins:

بهائي صاحب محمد اشرف خان
مظهر لطف و منبع احسان

II. Fol. 2*a*. The first Maṣnawī in the *Guldastah i Rangīn* (fol. 142*a* of no. 189), containing the story entitled *Chār bāgh*, beginning:—

اي ميرے جان مونس و دمساز
اي ميرے غمگسار محرم راز

III. Fol. 4*a*. The third Maṣnawī in the *Panjah i Rangīn*, or Part V. of the *Shash jihat i Rangīn* (fol. 136*b* of no. 189), beginning:—

کهون ايک آنکھ ديکھي مين حکايت
سنو يارو که هي طرفه روايت

IV. Fol. 13*a*. The second Maṣnawī in the *Guldastah i Rangīn* (fol. 150*a* of no. 189), beginning:—

اي ميرے جان اي ميرے جاني
محرم رازهاي پنهاني

V. Fol. 20*b*. An anecdote (no. 9) from the *Kalām i Rangīn*, or Part VII. of the *Sab' saiyārah i Rangīn*. See fol. 103*b* of no. 202.

VI. Fol. 21*b*. An anecdote (no. 58) from the *Chahār chaman i Rangīn*, or Part IV. of the *Shash jihat i Rangīn*. See fol. 123*b* of no. 189.

VII. Fol. 22*a*. A selection of Ghazals, Fards, Qiṭ'ahs, Tārikhs, and Musaddas poems from the *Dīwān i rekhtah* and *Dīwān i bekhtah* of Rangīn. The first Ghazal, from the *Dīwān i bekhtah* (fol. 12*b* of no. 180), begins:—

جڑتا هي جو ليتا هي کوئي دم همارا
قاصد کهے کس طرح سے پيغام همارا

VIII. Fol. 63*a*. A Maṣnawī in praise of Benares, from the *Dīwān i bekhtah* (fol. 7*a* of no. 180), beginning:

اي مونس و دلنواز جاني
سرمايه عيش جوداني

The lines in this and the following poem are written in two oblique and two transverse columns across each page.

IX. Fol. 64*b*. The first Maṣnawī in the *Panjah i Rangīn* (fol. 128*a* of no. 189), beginning:

عزيز القدر ميرے يار بهائي
ستاتي هي تيري مجھے جدائي

The poem is incomplete, the last leaf being torn away. It ends at line 14, fol. 131*b* of no. 189.

X. A few Maṭla's by Maftūn, Nisār Mīr, and Zauq, scribbled on the outside fly-leaf.

## 212.

**U. 110.**—Foll. 158; 11 × 7 in.; ll. 15; Nasta'līq; 19th century.

[Delhi 93.]

### دیوان آتش

### Dīwān i Atish.

A Dīwān of Ghazals. By Khwājah Ḥaidar 'Alī, Ātish.

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Begins.

حباب آسا میں دم بھرتا ہوں تیری آشنائی کا
نہایت غم ہی اس قطرہ کو دریا کی جدائی کا
اسیر ای دوست تیرے عاشق و معشوق دونو میں
گرفتار آہنی زنجیر کا یہہ وہ طلائی کا
تعلق روح سے مجکو جسد کا ناگوارا ہی
زمانہ میں چلن ہی چار دن کی آشنائی کا

Khwājah Ḥaidar 'Alī was the son of Khwājah 'Alī Bakhsh of Delhi. He lived at first at Faizabad, under the patronage of Mīrzā Muḥammad Taqī Khān, Taraqqī, and afterwards went with him to Lucknow, where he became a pupil of Shaikh Ghulām Hamadānī, Muṣḥafī, and received a monthly allowance of Rs. 800 from the emperor, most of which he spent in charity. He died in A.H. 1263 (A.D. 1847), the date being fixed by Mīr 'Alī Ausaṭ, Rashk, quoted by Azād[1]:—

خواجہ حیدر علی ای وا مردند

Ātish has written two Dīwāns of Ghazals only, of which this is a copy of the first and larger Dīwān. Garcin de Tassy notes[2] that the first was published at Lucknow in 1845, and the second in 1847, and that his *Kulliyāt* was lithographed in 1852. The latter was published previous to that date, *i.e.* in 1844, a part of which (pp. 252 306), containing his second Dīwān, is in the Library of the India Office. His *Kulliyāt* has also been subsequently lithographed at Cawnpore in 1871, and again in 1873.

## 213.

**U. 111.** — Foll. 203; $10\frac{3}{4} \times 6\frac{1}{2}$ in.; ll. 15; Nas ta'līq; worm-eaten in parts; dated 15th Zī 'l-qa'dah, A.H. 1254 (A.D. 1839).

[Delhi 113.]

## دیوان مومن

## Dīwān i Mūmin.

A Dīwān of Ghazals. By Ḥakīm Muḥammad Mūmin Khān, Mumin.

Begins.

نکیونکر مطلع دیوان ہو مطلع مہر وحدت کا
کہ ہات آیا ہی روشن مصرع انگشت شہادت کا
چکون آبلہ پائی سے کیونکر خار مہی سے
کہ بم عرش سے پھسلا ہی یہ پون دقت کا
سر شک اعتراض عجز نے المس ریز کی
جگر صد پارہ ہی اندیشہ خون گشتہ طاقت کا

The following biography is taken from a complete account of the life and works of this distinguished poet in Azad's *Āb i ḥayāt* (2nd ed., Lahore, 1899), pp. 392 *et seqq.*

Muḥammad Mūmin Khān of Delhi was the son of Ḥakīm Ghulām Nabī Khān, whose ancestors were of the nobility of Kashmir. His grandfather Ḥakīm Nāmdār Khān and his brother Ḥakīm Kāmdār Khān were court physicians during the reign of Shah 'Ālam (A.D. 1759–1806), and obtained a *jāgīr* of Bilāha and other villages in the Parganah of Narnaul. When Jhajhar was made over to Nawāb Faiz Ṭalab Khān this Parganah was included in that State, and the Nawāb confiscated their *jāgīr*, assigning to them in lieu thereof a yearly pension of Rs. 1000 in the name of Ḥakīm Nāmdār Khān, of which Ḥakīm Ghulām Nabī Khān succeeded to his share, which also became the inheritance of his son Mūmin Khān. Besides this, four physicians of the family were in receipt of a monthly pension of Rs. 100 from the Government, of which the poet's father obtained a fourth share.

Mūmin was born in A.H. 1215 (A.D. 1800–1801), and was given the name of Mūmin Khān by Shāh 'Abd al-'Azīz,[3] son of Shāh Walī Allāh, although his relatives would have preferred to call him Ḥabīb Allāh. After receiving the customary elementary education he was entrusted to the tuition of Shāh 'Abd al-Qādir, under whom he studied both Arabic and Persian. His memory is said to have been extraordinary. He never forgot what he was taught, and could even repeat almost word for word the sermons which were

[1] *Āb i ḥayāt* (2nd ed., Lahore, 1899), p. 363. See also *Ganj i tawārīkh*, by Nassākh, p. 29.

[2] *Litt. Hind.* (2nd ed.), vol. i., p. 252.

[3] He died in A.H. 1239 (A.D. 1824).

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delivered by Shāh ʻAbd al-ʻAzīz. When he had gained proficiency in Arabic he studied medicine under his father, his uncle Ḥakīm Ghulām Ḥaidar Khān, and Ghulām Ḥasan Khān. He also took to writing poetry, and acquired a remarkable knowledge of the sciences of astronomy and divination, besides being a noted chess-player.

When first writing poetry he used to have his verses corrected by Shāh Naṣīr, but after a while was independent of the help of any teacher. He had several pupils, the chief of whom were Nawāb Muṣṭafā Khān, Sheftah, the author of the Tazkirah of Hindustani poets called *Gulshan i be khār*, and his younger brother Nawāb Akbar Khān, also Mīr Ḥusain Taskīn, Saiyid Ghulām ʻAlī Khān Waḥshat, Ghulām Ẓāmin Karam, Nawāb Asghar ʻAlī Khān, who originally took Asghar as his takhallus and afterwards changed it to Nasīm, and Mīrzā Khudā Bakhsh Qaiṣar. In his youth he received religious instruction from Maulānā Saiyid Aḥmad, of Bareilly,[1] and adopted his tenets. Mūmin died in A.H. 1268 (A.D. 1852) from injuries received through a fall from the roof of his house.

The Dīwān of Mūmin Khān was lithographed at Delhi in 1846 under the title of *Dīwān i bē-naẓīr*, which forms a chronogram fixing the date of composition, A.H. 1243 (A.D. 1827–28).[2] His *Kulliyāt* was published at Meerut in 1865, and several editions have been lithographed at Cawnpore. Some of his minor poems have been published separately at Rohtak in 1878.

Contents:—Dīwān of Ghazals, fol. 1; Fards, Muʻammās and Qiṭʻahs, fol. 82*b*; Rubāʻīs, fol. 88*a*; Mukhammasāt, fol. 94*a*; Musaddasāt, fol. 103*a*; Wāsokhts, in stanzas of 8 lines each, fol. 116*b*; Tarjīʻband and Tarkīb-band poems, fol. 121*b*; Maṣnawīs, or love-tales, fol. 133*a*. In the printed edition there are six, and part of a seventh unfinished, Maṣnawī. This manuscript contains a copy of the first four only.

[1] For an account of this religious reformer, see Beale's Biographical Dictionary, p. 354.

[2] See Garcin de Tassy's *Litt. Hind.* (2nd ed.), vol. ii., pp. 379.

The following hemistich

ارم مبین مومن و تسکین و عازم

is scribbled at the bottom of the last page, purporting to form a chronogram on the death of Mūmin, and headed مصرع تاریخ وفات مومن.

Copyist: Daulat Singh.

Colophon:

این کتاب دیوان مجتمع بغزل و شعر و مثنوی من تصنیف مومن خان قدس سره بتاریخ پانزدهم ماه ذیقعده سنه ۱۲۵۳ هجری بروز چهار شنبه از خط بدخط بنده دولت سنکهه بوقت شام باتجام رسید

## 214.

**P. 3162.**—Foll. 36–55; 10½ × 6¼ in.; ll. 15; Nastaʻlīq; 19th century.

[FitzEdward Hall.]

## مثنوی مومن

## Maṣnawī i Mūmin.

A love story, in *maṣnawī* verse. By Ḥakim Muḥammad Mūmin Khān of Delhi. (See no. 211.)

The poem is the third Maṣnawī in his *Kulliyāt* (Cawnpore, 1876, pp. 215–233), and begins with a Persian couplet:

تازه فغانی که کشیدم زدل
وان سخن غم که شنیدم زدل

## 215.

**U. 112.** Foll. 81; 8½ × 6¼ in.; ll. 16; Shikastah; 19th century.

[Delhi 99 A.]

## دیوان حسام

## Dīwān i Ḥusām.

A Dīwān poem. By Chaudhurī Ḥusām al-Dīn.

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Begins.

دور زاهد کے هي نزديك سفر کعبه کا
چشم بينا هو تو هي دل هي مين گهر کعبه کا
يهان هم کو کيه ميسر اي تند خو نه آيا
سب کچهه ديا خدا نے پر هاتهه تو نه آيا

Nassākh states in his *Sukhan i shu'arā* that the poet was the son of Chaudhurī Sa'ādat 'Alī of Salimpur in the Parganah Gosainganj in the District of Lucknow. He was a pupil of Karāmat 'Alī Khān, Farrukh, and died whilst on a pilgrimage to Karbalā.

The poet's name occurs at the end of a Qaṣīdah on fol. 79*a*.

Appended to the Dīwān are a few Rubā'īs, Mukhammas, Qaṣīdahs, and chronograms, one of them being on the death of Mīr Muḥammad Taqī, Mīr, the date given being A.H. 1224. Ḥusām was therefore living after A.D. 1809.

## 216.

**U. 113.**—Foll. 28: 8½ × 5½ in.; ll. 13: Nasta'līq mixed with Shikastah: c. 18th century.

[Delhi 104.]

## دیوان شور

## Dīwān i Shor.

A Dīwān of Ghazals. By Mirzā Maḥmūd Beg, Shor.

Begins.

کیا بیان کیجئے عزیزو وصف اوس دلدار کا
کومکوکي جاي هے موقع نهین کفتار کا
کبر و ترسا کي بهي اوسکو پرورش منظور هے
وه فقط مالك نهین هے مسلم دیندار کا
لاشریك و وحد هے ختم اوسکي ذات پ
ایك لڈني هے وه شامل نهین دو چار کا

Mirzā Maḥmūd Beg, familiarly called Malhū Beg, was of Persian extraction, a native of Delhi, a soldier by profession, and a pupil of Sa'ādat Yār Khan, Rangīn, and also of Insha Allāh Khān. Nassākh says in his *Sukhan i shu'ara* that he was killed in battle. The poet has introduced his name in the last line of a Ghazal on fol. 14*a*.

The manuscript is imperfect. It contains Ghazals with the *radīf* ا as far as fol. 20, after which a lacuna occurs, the rest of the odes being in the *radīf* ن ,س and ش only.

## 217.

**U. 114.**—Foll. 125; 11 × 6½ in.; ll. 15: Nasta'līq: 19th century.

[Delhi 120.]

## دیوان فقیر

## Dīwān i Faqir.

A Dīwān of Ghazals. By Saiyid Muḥyī al-Dīn Khān, Faqīr.

Begins.

هي میرے دیوان په سیه مد بسم الله کا
کیون نه هو مین مون فقیر الله کي درکه کا
حمد مین اوسکي هون عاجز جب ملك اور انبیا
کس زبن سے هو بیان وصف ایسے شاهنشاه کا
خاك راه حق مین کیون اهل بینش کے لئے
هي به از کحل الجواهر خکسار اس راه کا

The only notice found of this poet is in the Tazkirah of Nassakh,[1] who merely notes that Faqīr is the takhallus of 'Alā al-Daulah Yamīn al-Mulk Saiyid Muḥyī al-Dīn Khān, Dihlavī, the son of Nawāb A'ẓam al-Daulah.

The takhallus of the author is omitted throughout the copy at the end of the several Ghazals; where it should occur in the middle of a line, a space has been left. The scribe probably intended to insert the name in red ink, but has omitted to do so. The first and second of the three lines quoted by Nassākh will be found on fol. 9*a*, l. 1, and fol. 6*b*, l. 5, respectively.

The copy is incomplete at the end.

[1] *Sukhan i shu'arā*, p. 370.

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## 218.

P. 2768. Foll. 31; $9\frac{1}{2} \times 5\frac{1}{4}$ in.; ll. 11 and 12, 3 and $3\frac{1}{2}$ in. long; Nasta'līq; 18th century.

[J. Leyden.]

### دیوان چندا

### Dīwān i Chandā.

The Diwān is prefixed by a Persian preface, which is dated A.H. 1213 (A.D. 1798), in the 37th year of the reign of Aṣaf Jāh Niẓām 'Alī Khān of Haidarabad in the Deccan (A.D. 1761–1803).

It begins:

فسحت بیانان عالم استغراق در نیایش حمد و ثنای ـ افرید کاری بمصداق سبّح للّه ما فی السموات و ما فی الارض انقدر مشغوف بیند که نفسے بسبق صرف فراموشی برکشند

The Urdu Dīwān begins (fol. 10):

کہان طاقت ہے راہ حمد مین جو کہون گویا
کہ یہان جز عجز و خموشی نہین ہے یک جہان کویا
نہو نعت محمد مین کسو سے محفل آرائی
بچا رکھہ ہرزہ کوئی سے زبانکو شمع سان کویا

Chandā, also called Māh-liqā, the first female writer of an Urdu Dīwān, was a dancing girl of Haidarabad in the Deccan during the reign of Niẓām 'Alī Khān. According to Muḥammad Faṣiḥ al-Dīn (Ranj),[1] and Durgāprasāda (Nādir),[2] she was very wealthy, and had a large retinue of 500 soldiers. She was skilled in archery, wrestling, and other gymnastic sports, and was an accomplished horsewoman. She wrote the Dīwān under the guidance of Sher Muḥammad Khan (Īmān) and presented it to a distinguished English officer at an entertainment, as stated in the following note on the fly-leaf:—

"The Diwan of Chundah the celebrated Malika of Hyderabad. This Book was presented as a Nazir from this extraordinary woman to Capt. [Sir John] Malcom in the midst of a dance in which she was the Chief Performer on the 18th of October 1799 at the house of Mrs. Allison Barandrer (?)."

[1] *Baharistan i Naz*, Meerut, 1882, p. 38.

[2] *Taẕkirat al-nisa*, Delhi, 1878, p. 27.

## 219.

**R.S. MS.** — Foll. 11; $11\frac{3}{4} \times 7\frac{1}{2}$ in.; ll. 15, 5 in. long; Nasta'līq; 19th century.

[B. S. Ashburner.]

### دیوان سراج

### Dīwān i Sirāj.

A collection of verses by Sirāj, probably Sirāj al-Dīn, Aurangābādī, who flourished in the 18th century A.D.

Begins.

بذم بخشانیدہ بخشایشکر مہربان
اس لب لعل کو تم شکر شیرین کہو
اس کف دست کو کلدستہ رنگین کہو
شکن زلف سین ایمان مرا چین لیا
اس بت صاحب زنار کو بیدین کہو

The manuscript is without date or colophon.

## 220.

**P. 1488.** — Foll. 151*b* 194*b*; $7\frac{1}{4} \times 4\frac{1}{4}$ in.: ll. 11, as far as fol. 158, the rest with lines written diagonally and transversely; Nasta'līq; 19th century.

[R. Johnson.]

A collection of Ghazals, Mukhammas, and Musaddas poems, by Shāh Wilayat.

Mīr Wilāyat Allāh Khān, known as Shāh Wilāyat, was a darwesh of Delhi, and a writer of mystic poetry. In the Taẕkirah of Sarwar (No. 62, fol. 365*a*), which was written in A.D. 1801–05, he is mentioned as having left Delhi and being then in residence at Farrukhabad.

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On fol. 190*b* are some verses addressed to Shāh Wilāyat by Asad Yār Khān (Insān), of Agra, with a reply by Wilāyat, and a *taẓmīn* of ghazals of Insān. At the end is a Hindi doharā by Mīr Muḥammad Ḥayāt.

## 221.

**U. 115.** — Foll. 104; 9½ × 5¼ in.: ll. 14 to 20: Nasta'līq and Shikastah; 19th century.

[Delhi 150.]

# مکاشفات الاسرار

## Mukāshafāt al-asrār.

A Dīwān of Rubā'īs on Ṣūfī mysticism. By Saiyid 'Alī of Delhi, called Ḥaẓratjī, whose poetical name is Ghamgīn.

The work commences with an autobiographical introduction in Persian, preceded by the following couplets:—

ایٹ عمر رهي ميري الله کے جنگ
دنيہ مين رها شکست سو سو فرسنگ
غمگين مغلوب اب هوا هون ايسا
نه فوج رهي نه مين نه وه نام نه ننگ

The Persian preface begins:—

حمد بعد حمد حقيقت و نعت صورت خود سيد علي عرف حضرت جي بتخلص غمگين متوطن دهلي قادري نقشبندي ابو العلائي همشرب مجملاً از احوال خود بعرض احباب صفوت انتساب ميرساند

The opening Rubā'īs are in explanation of the phrase Bismi'llāh, and begin:—

بسم الله مين سب هي جو که قرآن مين هي
قرآن مين وه هي جو که انسان مين هي

Saiyid 'Alī, a native of Delhi, and resident of Gwalior, was the son of Saiyid Muḥammad, the nephew of Shāh Niẓām al-Dīn Aḥmad Qādirī Governor of Delhi, and pupil of Rangīn. His father died when he was 12 years old, and, when he reached the age of 25, he adopted a religious life, and became a pupil of Saiyid Fatḥ 'Alī Riẓawī. He travelled from Gwalior to Patna and thence to Gaya, where he became acquainted with Shāh Abu 'l-Barakāt, at whose advice he stayed for twelve years at Patna under the spiritual tuition of Khwājah Abu 'l Ḥusain, whose pedigree, as also that of Saiyid Fatḥ 'Alī, is given by the author written in Naskhī.

This preface was written at Burhanpur, when Saiyid 'Alī was 60 years of age. At its conclusion he mentions having previously written a Dīwān, containing particulars of his life, from which he had extracted some verses, and included them in the present Dīwān, which was written for his friend Mīrzā Asad Allah Khan Ghālib[1] and other co-religionists.

The manuscript appears to be the author's autograph copy. There are many emendations in the same hand as the text. The headings to the Rubā'īs and divisions of subjects are written in red. The preface is carried on from fol. 4*b* to fol. 1*a*, and then to fol. 5.

## 222.

**U. 116** *a*. — Foll. 43; 8¼ × 6 in.: ll. 11 to 15: Naskhī; 19th century.

[Delhi 147 *a*.]

## A collection of miscellaneous works.

I. Fol. 1. بارد الاشرار *Bā'id al-ashrār.* A poem against luxury and neglect of religious duties. By Fatḥ Allāh.

Begins.

يا الهي تو بڑا غفار هي
سب کے عيبونکا ستار هي
تيرے آگے هر کوئي لاچار هي
کل شي کا تو هي مختار هي

[1] The celebrated poet and writer, who died at Calcutta in A.H. 1289 (A.D. 1872).

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Ends.

هي حديث آيات سے يہہ سب كلام
يادگاري راست فتح الله نام
اسم اسكا بارد الاشرار هي

The copy was made on the 14th Jumādā II., A.H. 1251 (8th October, 1835), the day on which Nawāb Shams al-Dīn Khān was executed for instigating the murder of Mr. W. Fraser, the Commissioner of Delhi.

Colophon:

تمام شد بعون الهي بتاريخ ۱۴ يوم پنجشنبه سنه ۱۲۵۱ هجري جميد الذني و هم در اين روز تاريخ و سنه نواب شمس الدين خان جنت رسيد شد يعنے به تهمت خون فريزر انكريزان سولي دادند و بردار كشيدند

A short unfinished Munajāt, or prayer to God, written by the same hand, is appended.

II. Fol. 7. قامع البدعة *Qami' al-bid'at.* Another poem against heretical teachings. By Zain al 'Ābidīn.

Begins.

حمد بيحد تجكو رب ذو الجلال
اپني رحمت سے ديا همكو كمال
اشرف المخلوق فرمايد همين
تو نے اپنا رستا دكهلايا همين

Ends.

مغفرت سے اوسكي رهو اميدوار
بخش ديگا تجكو وہ پروردكار
اس رساله مين هي ايك فيضن عم
قامع البدعة ركها هي اسكا نام

A short Persian poem by the same author is appended.

III. رسالۂ توحيده *Risālah i tauḥīdah.* An anonymous poem on the frailty of human existence and the Day of Judgment.

Begins.

كيا هي دنيا يك سراي نابكار
جسمين رهتے هين مسافر بيشمار
ايك دن آخر كو سب اوٹهہ جاوينگے
كچهہ نه نيك و بد سوا ليجاوينكے

Ends.

زندگي مطلوب بهي بندگي
زندگي بے بندگي شرمندگي
بندگي سے معرفت مطلوب هي
معرفت مين عشق آن محبوب هي

Copied at Delhi by Saiyid Murād 'Alī, at the school of Mirzā Qādir Bakhsh, on the 3rd Rabī' I. A.H. 1251 (A.D. 1835).

A short admonitory poem is appended to the colophon.

IV. رسالۂ مذجاتي *Risālah i munājātī.* A prayer for pardon of sins, in verse. By Shams al-Dīn Gujarātī.

Begins.

بعد تمجيد خدا نعت رسول
يہہ عرض كرتا هون مولاكر قبول
در پہ تيرے آن كر سائل هوا
اپني تقصيران پر قائل هوا

Ends.

ايسا جس كشتي كا كهيون هار هو
كيون نه اسكا جلد كهيوا پار هو
صد هزاران نعت صوت و سلام
اوس نبي رحمت پہ هو جو صبح و شام

Copyist: Saiyid Murād 'Alī.

Colophon:

تمام شد رسالۂ مناجاتي شمس الدين كجراتي راقم و محرر سيد مراد علي

V. Fol. 25*b*. An admonitory poem against sinful practices and neglect of religious duties. By Shams al-Dīn Gujarātī.

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Begins.

کہو حمد خداوند کہ ہي سب سے وہ بالا
مانند نہین اوسکے سبہون سے ہي نرالا

Ends.

ہشیار کو یکحرف نصیحت ہي کفایت
کافي نہین نادانکو دفتر نہ رسالا
کہتا تجہے سمجہاون سمجہتا نہین غافل
نہ مست نہ دیوانہ ہو ہوشیار نہ باولا

VI. Fol. 27*b*. Congratulatory verses by Shaikh Ibrāhīm Khān Ẓauq and Nawāb Asad Allāh Khān Ghālib on the marriage of Mīrzā Jawān Bakht, the youngest son of Bahādur Shah, king of Delhi, in Jumādā II., A.H. 1267 (A.D. 1851).[1]

The poem by Ẓauq begins:—

اي جوان بخت مبارک تجہے سر پر سہرا
آج ہي یمن و سعادت کا تیرے سر پر سہرا

The poem by Ghālib begins:

خوش ہو اي بخت کہ ہي آج تیرے سر پر سہرا
باندہہ شہزادہ جوان بخت کے سر پر سہرا

Copied by Saiyid Murād 'Alī in Jumādā II., A.H. 1267 (A.D. 1851).

VII. Fol. 29*a*. دریا عشق *Daryā i 'ishq*. Another copy of the Maṣnawī by Mīr Muḥammad Taqī. See nos. 164, 226, 1. In the colophon it is called *Gulzār i Iram*: تمام شد رسالہ گلزار ارم

VIII. Fol. 38*b*. قصۂ شادي افیوني *Qiṣṣah i shādī i afyūnī*. The story of the marriage of the opium-smoker; a Maṣnawī by Bhuchchū Beg, Akbar, of Delhi. See Garcin de Tassy's *Litt. Hind.*, vol. i., p. 177.

Begins.

سنو مجہسے ایک نقل یارو عجیب
کہ جسکے سنتے سے ہو فرحت نصیب
بہرا کچہہ زمانہ ہوا رنگ اور
نظر اوے ہي خلق کا ڈھنگ اور

[1] See the *Dīwān i Ẓauq*, edited with notes by Muḥammad Ḥusain, Āzād (Lahore, 1890), pp. 290–292.

Ends.

جو باقي رہے شادي کي رسم سے
وہ حویکے دلدل مین جاکر بہنسے
لڑے ایسے پینک سے یہہ چیت چیت
کہ حلویکے دل دلکا چہوڑا نہ کبیت

IX. Fol. 41*b*. A humorous composition in Persian, being an extract from the writings of Mir Ja'far Zaṭalī (see no. 133). In the Bombay edition of his *Kulliyāt* (1857, p. 113) it is headed:

عرضداشت در مضمون میوہ جات

Begins.

عرض داشت جعفر زٹلي صاحب - بندۂ درکادوالا
جہ حضرت اقدس دام سلطانہ کہ کھجور خان ولد
خرس خان ہمشیرہ زادۂ کشمش بیکم صوبہدار
سرداد وغیرہ

## 223.

**P. 2729.**—Foll. 199; $8\frac{1}{4} \times 6$ in.; ll. 13 to 16; Nas ta'līq; c. early 19th century.

[J. Leyden.]

### An Anthology.

A collection of Dakhani poems relating to Muḥammad, the Caliph 'Alī and the martyrdom of his sons.

I. Fol. 1. A conversation between Muḥammad and his daughter Fāṭimah on the subject of their poverty and the virtue of resignation.

Begins.

دیکر یو حکایت سنو دلفریب
جتے موہنکے دلانکا ہے زیب
سنو فاطمہ کی کرامات کون
فقر کی مصیبت کی اصفاتکون

The author's name does not appear in the poem. It is written by the same hand as the following work by Makhdūm Ḥusainī, which appears to be a continuation of this poem.



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Ends.

اپسکے خزانے لوٹایان کیتے
یکندر جتے مال کے گنج تھے

فقریمین کیان هور قناعت کیتان
فقر هور فاقے مین جیتیان مویان

II. Fol. 16*b*. An account of the marriage of ʻAlī and Fāṭimah, briefly adapted from an Arabic source. By Makhdūm Ḥusainī, with the help of his teacher Ḥasan.

Begins.

که الحمد لله کهون مین اول
صفت بے نهایت کرون خوش نول

او خالق هے مخلوق کا پروری
که کل شی یو کیتا عمل سروری

The work is apparently the author's autograph copy. He states at the conclusion of the poem that it was composed in A.H. 1164 (A.D. 1750–51), and the copy was completed on the 11th Ṣafar, A.H. 1200 (A.D. 1785).

Ends.

یو مخدوم حسینی لکهیا یو کتاب
یو اسدد حسن صاحب عالی جناب

یو بخشش انوسوچ (?) پایه هون مین
فواید حرف انکا لیایا هون مین

III. Fol. 38*b*. Stories of miracles ascribed to Muḥammad. By Makhdūm Ḥusainī.

Begins.

دیا هے خدا جس قناعت کا گنج
نهوے تسکون معلوم دنیا کا رنج

قناعت سون هے دیك دیدیکون نور
قناعت سون افلاك پر هے عمور

Ends.

جو عالم خدا کا سنے پر کهین
سدا آفرین آفرین تج کهین

یهی نقصن اسدد کون ناکهیجا
بے نامی سون استاده نوبت بجا

Appended is a note in Persian prose on the respect due to Muhammadan patriarchs and saints.

IV. Fol. 58*b*. An account of the attempt made by ʻUmar ibn Khaṭṭāb on the life of Muḥammad at the instigation of Abū Jahl, and of his conversion to the faith of Islam. By Makīnah.

Begins.

سعادت ابد کسکون هونا اگر
سنے وصف او نت ز خیر البشر

صفت او سنے مصطفی کا سدا
کرے اسم پر اُنکے نت جیو فدا

Ends.

محمد پہ هونا هزاران سلام
شفاعت منجے کر ای خیر الانام

مکینه یو فتاحی تیرا غلام
علیك الصلوة علیك السلام

V. Fol. 67*b*. Stories of Imām Ḥusain, and an account of his martyrdom; preceded by verses in praise of God, the Caliphs Ṣiddīq, ʻUṣmān, and ʻAlī, and of the saints Ghauṣ al-Aʻẓam (ʻAbd al-Qādir Jīlānī), and Muḥammad Ḥusainī Gīsū-darāz. By ʻAzīz.

Begins.

تون سبحان هے پاك پروردگر
سدا ایك هے تون ای برقرار

تون نرمل نرنکار نردهار هے
تو اول هور آخر رهنهار هے

The poem was written in A.H. 1190 (A.D. 1776–1777).

Ends.

کیا قدر یو او علاول کلام
بلطف محمد علیه السلام

هزاران درود و هزاران سلام
زبان پر محمد علیه السلام

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The scribe has added the following customary lines in Persian:—

من نوشتم صرف کردم روزگار
من نمدنم خط بماند یادکار
نوشتم بماند سیاه بر سفید
نویسندہ را نیست فردا امید

To this is appended the date of copy, 24th Rabī' II., without the Hijrah year.

VI. Fol. 148*b*. Anecdotes of Muḥammad, and an account of the martyrdoms of Ḥasan and Ḥusain. By Ḥusain Aḥmad.

Begins.

سنو قصّہ مصطفیٰ کا جو ہے سرور انبیا
جنکی دوستی پیدا ہوا دونو عالم دین دنیا
جنکا نانون ہے عرش اوپر رحمۃ للعالمین
اول انکون پیدا کرکر بعد از کیۃ دین دنیا

Ends.

ایکیلا دیك زنگی میانی دغا دیتی غل کیتے
کیون ڈوبنی کر تیر تفنگ کا کیتے مارا یا حسین
تِس دن رو رو حسین احمد بولے جسکون شہکا غم
او بھی رو رو آپین غم سون ہو بیچارا یا حسین

Copyist: Muḥammad Qāsim.

Colophon:

تمت تمام شد کاتبہ محمد قاسم است

## 224.

**U. 117.**—Foll. 128; $9\frac{1}{4} \times 6\frac{1}{4}$ in.; in 3 oblique columns, with one or two lines occasionally written transversely; Nasta'līq; 19th century.

[Delhi 79.]

### An Anthology.

An anthology of poems from the works of Hindustani authors.

Begins.

شاہ عالم بادشاہ المتخلص بہ آفتاب
منہہ کرے کس وجہہ دریا مارے ڈر کے سامنے
ابر جب پانی بھرے اس چشم تر کے سمنے

The poems are written according to an alphabetical arrangement—under the initial letter only—of the takhallus of the poets, beginning with Aftāb (Shāh 'Alam Bādshāh). There are no biographical notices. The anthology extends only as far as the letter م. The last two poets quoted are Mīr (Mīr Muḥammad Taqī) and Mushafī (Ghulām Hamadānī). Copious extracts are given from the six Dīwāns of the former poet, occupying 32 leaves (fol. 91*b* to 123*b*), and shorter quotations from the six Dīwāns of the latter.

## 225.

**U. 41***a*. Foll. 50; $11 \times 6\frac{3}{4}$ in.; beautifully written in small Nasta'līq, in 4 diagonal columns, each containing 14 lines; dated Jaipur, 14 to 24 Zī 'l ḥijjah, A.H. 1238 (A.D. 1823).

[Delhi 1171*a*.]

### A Collection of three Maṣnawīs.

I. Fol. 1. مثنوي میر حسن *Maṣnawī i Mīr Ḥasan*, commonly called *Siḥr al-bayān*, or *Qiṣṣah i Badr i Munīr*. The romance of Prince Benazīr and Badr i Munīr. By Mīr Ghulām Ḥasan. See nos. 141, 142.

Begins.

کرون پہلے توحید یزدان رقم
جیکا جسکے سجدیمین اول قلم
سر لوح پر رکہہ بیاض جبین
کہا دوسرا کوئی تجھسا نہین

The author, Mīr Ghulām Ḥasan, whose takhallus is Ḥasan, and who is generally known as Mīr Ḥasan, was the son of Mīr Ghulām Ḥusain, Ẓāḥiq. His ancestors were Saiyids of Herat, whence his father came to Delhi, where Ḥasan was born. On the downfall of Delhi in A.D. 1739,

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Ḥasan went with his father to Faizabad, and entered the service of Nawāb Sālar Jang, and was an associate of his son Mīrza Nawāzish ʻAlī Khān. When living at Delhi he had his verses corrected by his father and also by Khwājah Mīr, Dard, and at Faizabad he became a pupil of Mir Ẓiyā ul Dīn, Ẓiyā. He also submitted some of his verses for correction to Mīrzā Rafi', Saudā. On the accession of Nawāb Āṣaf al-Daulah (A.D. 1775) the seat of government was transferred to Lucknow, and Ḥasan settled there. He died in Muḥarram A.H. 1201 (A.D. 1786), as stated in the preface to the Calcutta edition of this work, printed in 1805, and also expressed in chronograms by Muṣḥafī and Nassākh. Luṭf states in his Tazkirah, *Gulshan i Hind*, that Ḥasan died in A.H. 1205 (A.D. 1790 91).

This popular Maṣnawī was written in A.H. 1199 (A.D. 1785), the date of composition being fixed by two chronograms, with which the poem concludes, one in Persian by Qatīl (Mīrzā Muḥammad Ḥasan, who died in A.H. 1232), the other in Hindustani by Muṣḥafī (Ghulam Hamadānī). It was first printed, with a preface by an anonymous friend of the author, in Calcutta, 1805. Several editions have been published from the native presses.

A prose adaptation of the Maṣnawī, entitled *Nuṣr i Benaẓīr*, was made by order of Dr. J. Gilchrist in A.H. 1217 (A.D. 1802), by Mīr Bahādur ʻAlī, Ḥusainī, and published in 1803. It has been translated into English by Major H. Court (Simla, 1871; 2nd edition, Calcutta, 1889), and also by C. W. Bowdler Bell (Calcutta, 1871).

Mīr Ḥasan is also the author of a Dīwān, and (according to Luṭf) of a Rekhtah Taẓkirah of Hindi poets. A copy of his *Kulliyāt* is in the Library of the British Museum. For notices of the author see Garcin de Tassy, *Litt. Hind.*, 2nd ed., vol. i., p. 528; Āzād, *Āb i ḥayāt*, 2nd ed., p. 234; Sprenger, Oudh Cat., pp. 233 and 609; and Nassākh, *Sukhan i shuʻarā*, p. 130.

Colophon:

الحمد لله كه اين مثنوي مسرت پيرا بتاريخ چهار دهم شهر ذيحجه سنه ۱۲۳۸ هجري مطابق سنه ۱۷ جلوسي باتمام رسيد

II. Fol. 40*b*. Another copy of the *Daryā i ʻishq* of Mīr Muḥammad Taqī. See no. 226, I.

III. Fol. 45*a*. A Maṣnawī on love, without any title or date. By Saiyid Muḥammad Mīr, Aṣar. See no. 140.

Begins.

کون جانے ہے دردمند کا حال
دل شیدا و مستمند کا حال
ایك مدت تلك نتها معلوم
کس بلا مین پڑا ہے یه مظلوم

Ends.

مجهکو منظور خط نهین تیرا
بیکیا تجهسے دل پهرا میرا
ایسا نامه جو پهر لکهواوے
تو میرے هي جنازه پر آوے

Colophon:

المنت لله كه اين مثنوي مير اثر بتاريخ بيست و چهارم ذي الحجه روز دو شنبه سنه ۱۲۳۸ هجري مطابق سنه ۱۷ اكبر شاهي در خطه جيپور صورت اتمام پذيرفت

## 226.

**U. 35** *b*.—Foll. 43 81; 8½ × 5½ in.; Shikastah-āmez, written in 3 columns diagonally; 19th century. [Delhi 118 *b*.]

A collection of three Maṣnawīs by Mīr Taqī (see no. 164), and one by Muṣḥafī.

I. Fol. 43. دريا عشق *Daryā i ʻishq*. By Mīr Taqī. See his *Kulliyāt* (Lucknow, 1874), p. 533.

This poem has been transliterated in Roman characters, by W. Carmichael Smyth, and published in London, 1820, but, erroneously, under the title *Shuʻlah i ʻishq*. Garcin de Tassy has made a

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French translation of the poem (Paris, 1826) also under this incorrect title.

Begins.

عشق ہے تازہ کار و تازہ خیال
اسکي ہر جگہہ ایك نئي ہے چال
کہیں آکر تو دل میں درد ہوا
کہیں سینے میں آہ سرد ہوا

Ends.

کتني قدرت تري زبان میں ہے
کتنی وسعت ترے بیان میں ہے
لب پر اب مہر خاموشي بہتر
یہاں سخن کي فراموشي بہتر

II. Fol. 53. مثنوي مصحفي درجواب میر تقی
A Maṣnawī in reply to Mīr Taqī. By Muṣḥafī.

Begins.

لب زخم قلم ذرا وا ہو
تا کہیں تجسے نالہ پیدا ہو
ساتھہ کاغذ کے عشقبازي کر
یعنے کچھہ داستان درازي کر

Shaikh Ghulām Hamadānī, Muṣḥafī, was the son of Walī Muḥammad of Amroha in the District of Moradabad. When a youth he went to Delhi in A.H. 1190 (A.D. 1776) where he was educated, and during a stay of 12 years applied himself chiefly to the study of Rekhtah poetry. In A.H. 1201 (A.D. 1787) he went to Lucknow, where he spent the rest of his life under the patronage of Mīrzā Sulaimān Shikūh, and died about A.H. 1240 (A.D. 1825).

He is said to have written 8 Dīwāns in Persian and Hindustani, besides two Tazkirahs, one of Persian poets, entitled *'Iqd i ṣuraiyā*, composed in A.H. 1199 (A.D. 1785); the other of Hindustani poets, called *Tazkirah i Hindī*, composed at the request of Mīr Mustaḥsan, Khaliq, son of Mīr Ḥasan, in A.H. 1209 (A.D. 1794–95). He also wrote a work (incomplete) on the life of Shāh 'Ālam, called *Shāh-nāmah*. See Rieu, *Catalogue of Persian Manuscripts*, pp. 377 and 378; Garcin de Tassy, *Litt. Hind.* (2nd ed.), vol. i., p. 373. Sprenger, Oudh Catalogue, p. 182; and Azād, *Ab i ḥayat* (Lahore, 1899), p. 288.

A volume of selections from four Hindustani Dīwāns of Muṣḥafī, compiled by Muḥammad Aḥmad, Qamar, was published at Lucknow in 1879.

Ends.

خاك میں یا ملا دیا اونکو
آگ میں یا جلا دیا اونکو
مصحفی بس زبان درازي بس
آفرین ہے مقام ضبط نفس

III. Fol. 66. شعلہ عشق *Shu'lah i 'ishq*. By Mīr Taqī. See his *Kulliyāt* (Lucknow, 1874), p. 525.

Begins.

محبت بے ظلمت سے کاڑھا ہے نور
نہوتي محبت نہوتا ظہور
محبت مسبب محبت سبب
محبت سے ہوتے ہیں کار عجب

Ends.

فسنے سے اسکے لبالب ہي دھر
جلائے ہیں اس تند آتش نے شہر
محبت نہو کاش مخلوق کو
نہ چھوڑے ہي عاشق نہ معشوق کو

IV. Fol. 74*b*. اعجاز عشق *Ijāz i 'ishq*. By Mīr Taqī. See his *Kulliyāt* (Lucknow, 1874), p. 632.

Begins.

ثنائے جہان آفرین ہے محال
زبان اسمیں جنبش کرے کیا مجال
کمالات اسکے ہیں سب پر عیان
کرے کوئي حمد اوسکي سو کیا بیان

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Ends.

کہیں ساقي دے اب کرنگ کو
کشدہ بھي کر اس دل تنگ کو
کلے لگ کے میذ کے ٹک روئیے
فسانہ بھي آخر ہے اب سوئیے

## 227.

**P. 2585.** — Foll. 55–75; $8\frac{3}{4} \times 6\frac{3}{4}$ in.; written in diagonal lines; Nasta'līq; 19th century.

[J. Leyden.]

### Miscellaneous Poems, etc.

I. Fol. 55*a*. نامۂ جرات *Nāmah i Jur'at.* A Maṣnawī, by Shaikh Qalandar Bakhsh, Jur'at.

Begins.

دُر یکتائی بحر محبوبی
رونق افزاے گلشن خوبی

The poem is called نامۂ بحر الفت in the abridged edition of the Dīwān of Jur'at, forming Pt. I. of the *Mukhtār al-ash'ār*, Agra, 1897, p 11.

II. Fol. 59*b*. هجو خارش *Hajw i khārish.* A Maṣnawī poem by Jur'at, containing a satire on the itch. The chronogram in the last verse gives the date A.H. 1195 (A.D. 1781).

Begins.

جوش خارش هوا ہے اس آئین
ہے فلک شکل آبلہ بر زمین

Ends.

اسکی تاریخ پر ملا ہے یہہ
آہ خارش ہے یا بلا ہے یہہ

III. Fol. 63*b*. Ghazals and other poems by Alī Jān of Delhi, and Jur'at.

IV. Fol. 67*a*. An anecdote in prose, containing a conversation in Persian verse between the Emperor Jahāngīr and Nūrjahān Begam, with Hindustani explanation.

V. Fol. 68*b*. Seven Ghazals by 'Alī Jān.

VI. Fol. 69*a*. A collection of 37 Marṣiyahs, chiefly by Asghar.

VII. Fol. 72*b*. Another collection of 37 Marṣiyahs.

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# VIII. ETHICS.

## 228.

**U. 118.**—Foll. 83; 11½ × 7½ in.; ll. 15; Nasta'līq; dated Delhi, 17th Jumādā II., A.H. 1266 (A.D. 1850). [DELHI 43.]

### سلك جواهر
### Silk i jawāhir.

A treatise on Muhammadan ethics. Compiled from Persian sources by Muḥammad Fakhr al-Dīn Ḥusain.

Begins.

سلك جواهر ثمين حمد و ثنائي بے منتهائي
اوس حكيم و عليم تعالى شانه كي شايسته زيب
آرائي گردن شهد بيان كي هي جسنے بمقتضا
اظهر عجائب قدرت كي عرائس جواهر ارواح
مجرده كو ساتهه بعال اجساد چهار جوهري كے بيچ
سلك ازدواج و التيام منسلك كيا

The work is written in an elegant style of composition abounding in Persian and Arabic words. In his preface, the author who gives no account of himself states that it has been compiled chiefly from a Persian *Pand-nāmah* attributed to Luqmān. He treats of the subject of ethics in three chapters (*shu'bah*), viz.:—1. The virtues of good behaviour, with directions for the proper observance of social and moral duties, fol 3*b*. 2. A selection from ethical teachings of great men and notable philosophers of former times, fol. 35*b*. 3. A collection of moral precepts, aphorisms, and maxims in prose and verse, fol. 70*b*.

Copyist: Muḥammad Qudrat Allāh.

Colophon:

تمت الكتاب بعون الملك الوهاب بتاريخ هفتدهم
ماه جمادي الثاني سنه يكهزار و دو صد و هشت و
شش هجري نبوي شهر شاهجهان بوقت دو پس
روز برآمده كتب هذا بخط اضعف العباد محمد
قدرت الله عفي الله عنه صورت اختتام پذيرفت

## 229.

**U. 119.**—Foll. 31; 11 × 8 in.; ll. 12, 5½ in. long: Nasta'līq; badly damaged by damp; 19th century. [W. IRVINE.]

### تجربه خاص
### Tajribah i khāṣṣ.

Moral and ethical advice. By Bishan Dayāl of Farrukhabad.

Begins.

جو حمد كه سزاوار شان اوس خالق كل كى كه
صفحه كاينات جسكى قدرتكا ايك نمونه هے مقبول
بركاه صمديت كى هو اور جو صفت و ثنا كه شايان
اوس موصوف همه صفت كى كه عرس برين جسكى
دريائى بيكذر صنعت بيچونى كا ايك پيمانه هے منار
اوس بے نيازكى هو

In the prologue the author states that he had spent 30 years in the service of Government as a revenue official in the districts of Meerut and Bulandshahr, and at the age of 48 49 is writing his experiences, with the view of imparting moral and ethical instruction for the improvement of social and religious life amongst his fellow-countrymen. He has prefaced the work by a table of contents (badly damaged), dated A.D. 1870.

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# IX. MEDICINE.

## 230.

**U. 120.** Foll. 66; 9 × 5¼ in.; ll. 11 to 13; Nasta'līq; dated 18th Ṣafar, A.H. 1248 (A.D. 1832).

[Delhi 39.]

### A Pharmacopœia of European Medicaments.

Begins.

اس کتاب پڑھنے والون پر پوشیدہ نرہے کہ مولف نے اسکي تلیف مین دو مطلب رکھے ہین - ایك یہہ هي کہ اس ملك کے باشندونکو حقیقت اون نباتات کي اور کیفیت اون چیزونکي جو ولایت مغرب کے طبیب اپني دواونمین ملاتي ہین دریافت هووے

The work appears to be a translation—apparently by a European author—of an English materia medica. It treats of the preparation and uses of medicinal remedies from vegetable, mineral and other substances which are employed by European doctors, and of their applicability for the cure of diseases in India.

The author states in the preface that the work had been revised by Captain John William Taylor, Hindustani Instructor at the College of Fort William. There are several corrections throughout the manuscript. The first part of the preface, written on fol. 1, is recopied on fol. 2.

Colophon:

تمت تمام شد هژدهم صفر سنه ۱۲۴۸

## 231.

**U. 121.** — Foll. 86; 12 × 9 in.; ll. 12; Nasta'līq; 19th century.

[Delhi 38.]

### خواص الادویه

### Khawāṣṣ al-adwiyah.

A materia medica of European drugs and chemical preparations.

Begins.

سب چیزین جو کہ دنیا مین موجود ہین یا سالدم [solidum] یعنے یابس یا لیکیویدم [liquidum] یعنے رطب یا ویپورم [vaporum] یعنے بخار یا بھاپ ہین اور یہي تینون یعنے رطوبت اور یبوست اور بخریّت چیزون کي تین حالتین کہلاتے ہین

The work is evidently translated from some English medical treatise, probably by a European translator. English and Latin terms are given throughout, transliterated in the native character. Some medical prescriptions are appended.

## 232.

**P. 3526.** Foll. 131; 10½ × 6¼ in.; Nasta'līq; 19th century.

### Two Medical Glossaries.

See Ethé, Persian Catalogue, no. 2956.

I. Foll. 1 85. A glossary of the Hindi medical terms occurring in the *Makẖzan al-adwiyah* of Muḥammad Ḥusain, with Arabic and Persian equivalents, forming an alphabetical index to that work. It is headed:—

فہرست ادویہ ہندی و لغت عربی از کتاب مخزن الادویہ بموجب شمار ہندسہ

II. Foll. 89*b* 131. A glossary of the Hindi terms occurring in the *Bhāva-prakāśa* of Bhāva Miśra, written in Devanagari characters. It is headed:—

فہرست ادویہ ہندی از کتاب بھاو پرکاس بموجب شمار ہندسہ

In both of these glossaries there are references in col. 3 to the pages of some unspecified manuscript or printed edition of the medical works.

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# X. MUSIC.

## 233.

**P. 2809.**—Foll. 185; $7\frac{7}{8} \times 5\frac{3}{4}$ in.; ll. 9; Shikastah-āmez; written by two different hands, c. early 19th century.

[J. LEYDEN.]

مفرح القلوب

### Mufarriḥ al-qulub.

A work on the music of Mysore, and its different tunes and melodies, in Persian and Hindustani. By Ḥasan 'Alī ('Izzat) of the Deccan.

The work was commenced in the first year of the reign of Ṭīpū Sulṭān (A.H. 1197 = A.D. 1783), and was completed two years later in A.D. 1785.

See the Persian Catalogue, no. 2024.

## 234.

**P. 1235.**

[TIPU.]

### Mufarriḥ al-qulūb.

Another copy. See the Persian Catalogue, no. 2025.

## 235.

**P. 2189.**

[COLLEGE OF FORT WILLIAM.]

### Mufarriḥ al-qulub.

Another copy. See the Persian Catalogue, no. 2026.

## 236.

**P. 2273.**

[COLLEGE OF FORT WILLIAM.]

### Mufarriḥ al-qulūb.

Another copy. See the Persian Catalogue, no. 2027.

## 237.

**P. 2278.**

[COLLEGE OF FORT WILLIAM.]

### Mufarriḥ al-qulūb.

Another copy. See the Persian Catalogue, no. 2028.

## 238.

**P. 2203.**

[COLLEGE OF FORT WILLIAM.]

### Mufarriḥ al-qulūb.

A shorter redaction of the same. See the Persian Catalogue, no. 2029.

## 239.

**P. 2190.**

[COLLEGE OF FORT WILLIAM.]

### Mufarriḥ al-qulub.

Two other copies of the shorter redaction. See the Persian Catalogue, no. 2030.

## 240.

**P. 1638.**

[W. KIRKPATRICK.]

### Mufarriḥ al-qulūb.

Another copy. At the end is the signature of Ṭīpū Sulṭān. See the Persian Catalogue, no. 2031.

Copyist: Saiyid 'Alī Riẓā.

## 241.

**P. 3395.**

[SIR J. KENNAWAY.]

### Mufarriḥ al-qulūb.

A collection of extracts from the same. See the Persian Catalogue, no. 2032.



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# XI. AGRICULTURE.

## 242.

**U. 122.**—Foll. 131 (pp. 262); $10\frac{1}{4} \times 8\frac{1}{4}$ in.; ll. 15, $5\frac{1}{4}$ in. long; neatly written Nasta'līq; dated 2nd September, 1875.

[W. Irvine.]

### توصیف زراعات

### Tauṣif i zirā'āt.

A work on agriculture. By Mīrzā Kalb Ḥusain Khān, Deputy Collector, son of Mīrzā Kalb 'Alī Khān.

Begins:

سزاوار حمد و سپاس وہ خالق یکتا ہے کہ جسنے بعطای عقل سلیم بنی آدم کو خصب اشرف المخلوقات کا بخشا اور انبیے کو ہدایت خاص و عام کے لئے مامور کیا کہ اونکی رہنمائی سے ہر ایك کو امتیاز نیك و بد کا حاصل ہو

The work is divided into a Muqaddamah, 4 Bābs (subdivided into Faṣls), and a Khātimah. It was completed in A.H. 1265 (A.D. 1848), and bears the chronogrammatic title of توصیف زراعات.[1] It was printed the same year at Agra. In A.D. 1849 two other works of the author were published at Agra, viz. *Faẓā'il al-shuhadā* and *Talkhīṣāt i mujaddad*.

Kalb Ḥusain Khān, writing under the takhallus Nādir, is also the author of the following published poetical compositions:—*Naẓm i Nādir* (Agra, 1851), *Dīwān i gharīb* (Fathgarh, 1868), *Shakaristān i Nādir* (Fathgarh, 1869), and *Dīwān i sarāpā* (Fathgarh, 1877). In Beale's *Oriental Biog. Dict.* (p. 206*a*) he is said to be "the author of four Dīwāns and a biography called *Shaukat Nādirī*."

This copy was made for Mr. Irvine, then Collector of Farrukhabad, by Saiyid Ṭahir 'Alī on the 2nd Sept., 1875.

[1] The scribe has by mistake written ١٨٦٥ under it instead of the Hijra date ١٢٦٥.

# XII. MILITARY ARTS.

## 243.

**U. 123.**—Foll. 17; $7 \times 5\frac{1}{4}$ in.; ll. 10; Nasta'līq; 19th century.

A Code of Military Rules drawn up for the use of the army of Shāh Shujā' al-Mulk, king of Kabul.

The work is in 7 chapters (*bāb*) headed:—

یہہ آئین واسطے انتظام فوج سرکار شہ شجاع الملك بہادر کے لکھا ہے

Shāh Shujā' al-Mulk was the youngest son of Taimūr Shāh, the son of Aḥmad Shāh Abdālī. "He was placed by the British Government on the throne of Kābul on the 8th May, A.D. 1839, and was murdered by his nephew, a son of Zamān Shāh, on the 2nd May, A.D. 1842. He is the author of a biographical sketch of his own life, written at Lūdhiana in 1826–27. This work was translated by Lieut. Bennet, of the Artillery, and published in the *As. Jour.*, vol. xxx., p. 6, under Asiatic Intelligence." Vide Keene's *History of India*, ii.[1]

[1] Beale's *Oriental Biographical Dictionary*, 2nd ed., p. 368.

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# XIII. VOCABULARIES.

## 244.

**P. 2188.**—Foll. 24; $8\frac{1}{4} \times 6$ in.; ll. 13 to 17; Nasta'līq: dated 14th Rabī' II., A.H. 1204 (1st January, A.D. 1790).

[College of Fort William.]

### آموختن
### Amokhtan.

A vocabulary of the tenses and moods of Persian irregular verbs, in alphabetical order, beginning with آموختن, which is taken as the title of the work. The Hindustani equivalents are written in red under the Persian tenses of this verb. Of the other verbs the Hindustani infinitives only are given.

Colophon:

تمت الكتاب بعون الملك الوهاب اموختن بتاريخ شهر ربيع الثاني بروز دو شنبه (written in *raqam*) ١٤ سنه ١٢٠٤ هجري تحرير كشت كاتب الحروف فقير پر تقصير از خادمان غلام نبي و حضرت حسين صاحب ميرزا امام بيگ براي خواندن خود

Copyist: Mīrzā Imām Beg, one of the servants of Ghulām Nabī and Ḥusain Bakhsh.

## 245.

**P. 2420.**

[J. Leyden.]

A Persian vocabulary, with an interlinear Hindustani paraphrase, arranged alphabetically according to the first letter.

See the Persian Catalogue, no. 2443.

## 246.

**P. 2556.**

[J. Leyden.]

### Persian Vocabulary.

Another copy. See the Persian Catalogue, no. 2444.

## 247.

**P. 819.**

[S. W. Ogg.]

### آمد نامه
### Āmad-namah.

A shorter vocabulary, Persian and Hindustani, containing chiefly verbs and verbal forms.

See the Persian Catalogue, no. 2445.

## 248.

**P. 2523.**—Foll. 161; $16 \times 10\frac{1}{2}$ in.; ll. 20: Nasta'līq; 19th century.

A vocabulary of Hindustani words and phrases with their Pushtu equivalents.

The words are written alphabetically in two columns on each page. The work is without date or name of scribe.

## 249.

**P. 3245.** Foll. 481; $11\frac{1}{2} \times 7\frac{1}{2}$ in.; large Nasta'līq: 19th century.

### تحفهٔ پنجاب
### Tuḥfah i Panjāb.

A vocabulary of Panjabi words, paradigms of verbs, etc., with Hindustani and Persian equivalents, and a transcription of the Panjabi words in Hindustani characters, together with a chapter, in Hindustani, containing illustrated descriptions of agricultural implements in use in the Panjab. By Pandit Ayodhyāprasāda, Tahsildar of Lahore.

See the Persian Catalogue, no. 2528.

The Hindustani preface begins:—

بعد ادائے هزاران هزار شكر جناب حق سبحانه جل شانه كے حقيقت ترتيب اس كتاب كي گذارش هوتي هے كه

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## 250.

**U. 124.**—Foll. 73 (pp. ۱–۱۴۵); 10 × 6¾ in.; ll. 13; Nasta'līq; written apparently in A.D. 1835.

### مصطلحات ٹھگي

### Muṣṭalaḥāt i Ṭhagī.

A Ṭhag Vocabulary. By 'Alī Akbar of Allahabad.

Begins.

حمد و سپاس زیادہ اندازۂ شرح و بیان ذي
جان سے جناب خلّاق هیجدہ هزار عالم کو زیبا هے
کہ جسنے اپني قدرت کامله و حکمت بالغه سے انسان
خ کي بنیان کو بطبائع متضادہ پیدا کیا

The author was employed in the office of Captain W. H. Sleeman, General Superintendent for the Suppression of Ṭhagī, at Jabalpur in 1835, and was ordered by him to inquire into, and report on, the practices of Ṭhags, and the meaning of the peculiar words and phrases employed by them. This information was to be embodied in a work on which Captain Sleeman was then engaged, and which was subsequently published at Calcutta in 1836, under the title *Ramaseeana, or a Vocabulary of the peculiar language used by the Thugs.*

In his introduction the author describes the prevalence of Ṭhagī throughout India, and the measures adopted by the British Government for its suppression by means of officers specially appointed for that purpose in different Provinces and Districts. On fol. 6*b* the result of the trials of Ṭhags at various places from 1826 to 1835 is shown in a tabular statement. See *Ramaseeana*, pp. 38* and 39*. The vocabulary (foll. 7–73) is alphabetical under the first letter only, and is said by the author to contain 740 words and phrases employed by the Ṭhags. It forms the groundwork of the Vocabulary in the *Ramaseeana* (pp. 67–140), in which the words are arranged according to the order of the English alphabet.

## 251.

**P. 1397.**—Foll. 119; 12×7¼ in.; Nasta'līq; 19th century.

[R. Johnson.]

A vocabulary of Hindustani words arranged alphabetically under the first letter only, about 10 in each page, with English equivalents of the words beginning with *alif*.

## 252.

**P. 1200.** Foll. 11; 8½×4½ in.; ll. 15; Nasta'līq; 18th century.

[Gaikwar.]

### خالق باري

### Khāliq-bārī.

A rhymed vocabulary of Arabic and Persian words commonly used in Hindustani, with their Hindi equivalents, popularly ascribed to Amīr Khusrau of Delhi. See the Persian Catalogue, no. 2447. In a short Persian preface to this work it is styled مطبوع الصبیان *Maṭbū' al-ṣibyān.*

Begins.

خالق باري سرجنهار
واحد ایك برا (بدا) کرتار
اسم اللّٰه خدا کا نانو
کرما دهوپ سایه چهانه

The work is divided into 58 sections (*faṣl*), each consisting of 4 (one or two of 5 and 6) lines. It is very popular, and has been frequently printed in a revised form, which differs considerably from the text of this and the following copies.

The following similar compositions have also been published:—*Allāh-bārī, Allāh-khudā'ī, Allāh-piyārī* by Muḥammad 'Abd al-Ḥamīd, *Fārsī-nāmah, Īzid-nāmah* by Amjad, *Khāliq-bārī* by Aḥmad al-Dīn Khān, *Khwush-ḥāl i ṣibyān* by Jagajjīvana Dāsa, *Qādir-bārī, Qādir-nāmah* by Asad Allāh Khān (Ghālib), *Rāziq-bārī* (see no. 257), *Ṣamad-bārī* (see no. 256), and *Wāḥid-bārī.*

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There is also an unprinted work, styled *Maqbūl i ṣibyān*, composed in A.H. 990 (A.D. 1582), a copy of which is in the Library of the British Museum. (Hindustani Catalogue, no. 105, 1.)

Ends.

بتکده بتخانه و دیگر کنشت
دیهره میدان و لکبیا هے بنشت
خالق باري بیئي تمام
دو هون جگ رهیا خسرو نام

## 253.

**P. 1083.** — Foll. 1 6; $8\frac{1}{4} \times 5\frac{1}{2}$ in.; ll. 14 and 15; Nasta'līq; dated Agra 24th Rabī' II., A.H. 1134 (A.D. 1722).

[R. Johnson.]

### Khāliq-bārī.

Another copy, without the Persian prefatory note, and division into *faṣls*. With a few marginal annotations.

## 254.

**P. 2720.**—Foll. 69*b*–75*a*; $9\frac{1}{2} \times 5\frac{3}{4}$ in.; 5 and 6 *baits* in a page; Nasta'līq; 18th century.

### Khāliq-bārī.

Another copy, unfinished.

## 255.

**P. 505.** — Foll. 39*a*–48; $7\frac{1}{2} \times 5\frac{1}{2}$ in.; ll. 9; badly written Shikastah-āmez; 18th century.

### Khāliq-bārī.

Another copy.

## 256.

**U. 57** *e*.—Foll. 82–88; 8 × 6 in.; ll. 13; Nasta'līq; 19th century.

[Delhi 90 *e*.]

### صمد باري
### Ṣamad-bārī.

A rhymed vocabulary of Arabic, Persian, and Hindi synonymous words.

Begins.

صمد پاك نرنجن جان
نبي پغمبر بسیتهه بکهان
ملك فرشته دیوتا مان
صحیفه نامه پاتي بکهان

The work has been lithographed at Lahore (1845 ?) with three other similar rhymed vocabularies, viz., *Fārsī-nāmah*, *Wāḥid-bārī*, and *Allāh-bārī*.

The copy is imperfect at the end.

## 257.

**P. 285.**—Foll. 20*b*–36; $7\frac{3}{4} \times 5\frac{1}{4}$ in.; ll. 9 to 12; badly written Nasta'līq; dated the year 1222 from the birth of Muḥammad (= A.D. 1794–95).

[S. W. Ogg.]

### رازق باري
### Rāziq-bārī.

A rhymed vocabulary of Persian and Arabic words explained in Hindustani.

Begins.

رازق باري حق هے جان
اسکا نور نبي پهچان
اولاد آل یاران اصحاب
قرآن بیچجا حقنے کتاب

The work is written in the Dakhani dialect on the model of the *Khāliq-bārī* (no. 252). It has been printed in a revised edition at Madras in 1872 and 1873.

Ends.

واله اتنے موتي رولیے
فرس لغت کے معني بولیے
جسنے پایے ذهن صافي
رازق باري اسکون کافي
هرکه خواند دعاء طمع دارم
زانکه من بندهء کنه کارم

Colophon:

محرر تاریخ بست و پنجم ۲۵ ماه خسروي سال
راسخ سنه ۱۲۲۲ [*sic*] مولود محمد

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# XIV. DICTIONARIES.

## 258.

**P. 767, 1650, and 1503.** Foll. 370, 293, and 245; $10\frac{3}{4} \times 8\frac{1}{4}$ in.; $11\frac{1}{4} \times 9$ in.; $13 \times 10$ in.; ll. 11 to 15; large Nasta'līq; dated Murshidabad, A.H. 1187–88 (A.D. 1773–74).

[R. Johnson.]

مدار الافاضل

Madār al-afāẓil.

A Hindustani translation of a Persian Dictionary by Ilahdād Faiẓī ibn Asad al-'Ulamā 'Alī Shīr, Sirhindī. See Ethé's Persian Catalogue, no. 2472.

Begins.

املا ـ لکھنا یاد سے اور لکھنا حرفونکا ایک جگہہ موافق دستور کے

The translation does not contain the author's preface. The first volume is from the letter ا to the end of ج; the second from ح to ش; and the third from ص to ك. The copy was written for Mr. Chandler (مستر چندلر), and the three volumes are dated the 22nd Ramaẓān, A.H. 1187, the 11th Muḥarram, and the 7th Rabī' II., A.H. 1188, respectively.

## 259.

**U. 125.**—Foll. 477 (pp. 954); $8 \times 5\frac{1}{2}$ in.; ll. about 33; 19th century.

Dictionary of the Hindustani Language. By Lieut. Augustus Walter, 1st Batt., 30th Native Infantry, Bengal.

The manuscript is neatly written, the Hindustani words being in the Roman character, and arranged according to the order of the Hindustani alphabet.

# XV. GRAMMAR.

## 260.

**P. 2531.**— Foll. 107; $12\frac{1}{2}$ to $12\frac{7}{8} \times 7\frac{3}{4}$ to $8\frac{1}{2}$ in.; 19th century.

A Hindustani Grammar. By Benjamin Schultz, translated from the original Latin.

The following note is written at the beginning of the work:—"A Grammar of the Hindostan Language, by Benjamin Schulzius or Schultz. Written at Madras the 30th of June 1741. Printed at Hall [Halle] in Saxony 1745 [under the editorship of Jo. Hen. Callenberg]. With which are blended some further Observations on the Language, collected in Bengal in 1761."

For an account of the author and description of the work, see Ethé, Persian Catalogue, nos. 2537 and 2538.

## 261.

**U. 126.**—Foll. 84; $8\frac{1}{2} \times 5\frac{1}{4}$ in.; ll. 10 to 14; Nasta'līq; dated 19th Nov., 1811.

[J. Ballantyne.]

Outlines of Panjabi grammar. By Kāśīrāja Khatrī, of Lahore.

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Begins.

حمد هي اُس آفرينندهٔ مخلوقات کو که جسنے
اپني قدرت کامله سے انسان کو قاعده بول چال کا نئي
نئي طرزون سے سکهايا اور هر ايك زبان کو سليقه
گفتکو کا جدا جدا بخشا

In an introductory preface the author eulogizes the administration of Lord Minto, and the establishment of the College of Fort William for the education of cadets of the E. I. Company in the study of Oriental languages. He states that he was formerly a Munshi in the service of Mr. Birch.[1] On the death of that gentleman he was without occupation for some time, and was eventually befriended by Dr. William Hunter,[2] at whose request he compiled this brief grammar of the Panjabi language in March 1811, for the use of students of the College.

The grammar deals with etymology only, and is very elementary. It is divided into two chapters, called Rauẓah. In the first (foll. 6*b* to 21) Nouns, Pronouns, and Adjectives, and their modes of declension, are very briefly explained, and exemplified under the classification and Persian terminology usually employed by native grammarians. In the second chapter (foll. 22 to 83) examples are given of the conjugation of Verbs, forming the bulk of the work. No mention is made of Adverbs, Conjunctions, Prepositions or Interjections.

The first Rauẓah is divided into 4 Chamans. The first is in 3 Gulbuns, defining (1) the Primitive Noun (*jāmid*), (2) the Infinitive, or Noun of Action (*maṣdar*), and (3) the Derivative Noun (*mushtaqq*) formed from the Infinitive, which is subdivided into 4 Guls, viz.: (i.) the Noun of Agency (*ism i fā'il*), (ii.) the Past or Passive Participle (*ism i maf'ūl*), (iii.) the Present Participle (*ism i ḥālīyah*), and (iv.) the Noun of Comparison (*ism i tafẓīl*).

Chaman II. is in 2 Roshans, viz.: (1) the Indeterminate or Common Noun (*ism i nakirah*), and (2) the Determinate Noun, which is subdivided into 4 Nahrs, viz.: (i.) the Proper Noun (*'alam*), (ii.) the Pronoun (*ẓamīr*), with examples of declension in three cases (*naqshah*), *i.e.* Nominative, Accusative, and Possessive, (iii.) the Demonstrative Pronoun (*ism i ishārah*), and (iv.) the Relative Pronoun (*ism i mauṣūl*).

Chaman III. contains a brief explanation of the nature of the Adjective (*ism i ṣifat*).

Chaman IV. treats of the Declension of masculine and feminine nouns in four cases—Nom., Acc., Poss. and Voc.—of Personal, Demonstrative, Reflexive, Interrogative, and Relative Pronouns, and of Adjectives.

The second Rauẓah contains paradigms of Verbs, including Inceptive, Completive, and Potential forms of compound verbs. It is divided into 3 Faṣls, viz.: (1) the Substantive Verb (*rābiṭ*); (2) the Intransitive Verb (*lāzimī*), viz., آنا "to come," and نسّنا "to flee"; and (3) the Transitive Verb (*muta'addī*), viz., وڈهنا "to cut," and کهنا "to send," with the Passive Voice of پيڑا جانا "to be caught." These verbs are conjugated in agreement with a masculine subject. They are followed by the verb جانا 'to go,' conjugated in agreement with a feminine subject.

It is stated in the colophon, as also in an English note on fol. 84*a*, that the work was written at Calcutta in 1811, for Dr. James Hare.

Colophon:

تمام شد قاعدهٔ زبان پنجابي تصنيف منشي
کاشي راج براي خداوند نعمت ڈاکٹر جمس هير
صاحب دام اقباله بتاريخ نوزدهم نونبر سنه ۱۸۱۱
يکهزار و هشتصد يازده عيسوي در مقام کلکته

Beneath it is written: "To Mr. James Ballantyne from David Shea, E. I. Coll., Sept. 27, 1834."

[1] Mr. R. C. Birch, "Postmaster-General, Commissioner of Chandernagore and Chinsurah, and Purveyor of the Hospitals." Died 1808. See the *India Register* for 1808.

[2] Secretary to the Council of the College.

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# XVI. MISCELLANEOUS.

## 262.

**P. 2675.**—Foll. 48; $11\frac{1}{4} \times 7$; ll. 15, $4\frac{1}{2}$ in. long; Nasta'līq; 18th century.

[J. LEYDEN.]

A collection of official and other letters, orders, grants, petitions, and other documents. Compiled and designed for use as a letter-writer by Munshī Muḥammad Shākir.

Begins.

عنوان شیرین بیان انشہ روشن اور معنی فن تعریف
وُس منشی کا ہے کہ وُسکی بزرگ قدرت کا قلم
صفحۂ دفتر رخسار محبوبان صبر کا لینےوالا کا صورت
کی نقش مون اور خکی و خط مون و سطر ابر و
خلقۂ چشم کا نقش کیہ ہے

Munshī Muḥammad Shākir appears to have been in the employ of the East India Company as secretary to Mr. W. Bolts. In Buckland's *Dictionary of Indian Biography* this gentleman is described as being of Dutch extraction, born about A.D. 1740. In 1759 he was taken into the service of the East India Company, and in 1764, being censured by the Court of Directors for private trading, he resigned his appointment, and left India in 1768. He subsequently entered the service of the Austrian Government with the intention of founding a station in India, and died in Paris in 1808.

The documents contained in this work appear to have been mostly drafted by Munshī Muḥammad Shākir, and are written in an ornate style of Dakhani Hindustani. They were copied for Mr. Bolts (whose signature appears on the first page of the preface) by Sirāj al Dīn, and are written with vowel and orthographical marks, and headings in red ink.

The contents are as follows:—

I. Miscellaneous correspondence, viz., two letters expressing thanks to God for mercies received (fol. 2*a*); and letters addressed to Mīr Muḥammad Qāsim, Faujdar of Bardwan (fol. 3*a*); to Mīr Muḥammad Ashraf al-Daulah of Aurangabad (fol. 4*a*); to Muḥammad Shāh Ṭahmāsp Qulī of Persia, dated 29th Ramaẓān, A.H. 1175 = A.D. 1762 (fol. 6*a*).

II. Replies to orders issued by the E. I. Co., viz.:—by Ja'far Khān (fol. 9*a*); Shujā' al-Dīn Muḥammad Khān, dated 25th Ramazān, A.H. 1175 (fol. 9*b*); Muḥammad Isḥāq (fol. 10*b*); Muḥammad Khān (fol. 11*a*); and Mirzā Muḥammad Murād (fol. 11*b*).

III. Miscellaneous correspondence, consisting of a letter addressed to Mahārājā Jagat Rām Rāe (fol. 12*b*); a letter written by 'Abd al-Salām (fol. 13*a*); and letters addressed to Amīr Beg Khān, Faujdār of Hooghly (fol. 13*b*); to Mahtāb Rā'e and Mahārājā Sarup Chand (fol. 14*a*); to Khwājah Muḥammad Wājid, Fakhr al-tujjār, or chief banker (fol. 14*b*); to Rājā Mohan Lāl (fol. 15*a*); to Rājā Rām Nārāyan (fol. 16*a*); to Rājā Mānik Chand (fol. 16*a*).

IV. Official and other correspondence, viz., letters from Colonel Clive (styled Mr. Colonel Ṣābit Jang) to Rājā Kishan Chand (fol. 17*a*); from Col. Clive to Rājā Tulwik(?) Chand (fol. 17*b*); from Mr. Macdowan(?) to Khwājah Muḥammad Ashraf (fol. 18*a*); from Mr. Roger Drake, Governor of Calcutta (A.D. 1752 57), to "Ḥaẓrat Qiblagāh" (fol. 19*a*); from Khwājah Muḥammad Murād, Gomāshtah of the Arcot factory, to his uncle (fol. 19*b*); a reply to a letter received from Miyān Muḥammad Arḥam from Madras (Chīnāpatan) (fol. 19*b*); from Mr. [John] Cooke to Ḥasan al-Dīn Khān (fol. 20*a*); from Mirzā Nūr al-Dīn Muḥammad to the Begam of Aurangabad, for the

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restoration of the title of *Shash-hazārī* with salary and *jāgīr* lands (fol. 20*b*); from Mirzā Ḥusain 'Alī Sūbedār to his wife (fol. 21*a*); from Mr. Macdowan to Lālah Kunj Bihārī (fol. 21*a*); from Nawāb al-Mulk to Rā'e Dalpat Singh, overseer (*karoṛī*) of Parganah Fatḥ Singh (fol. 21*b*); from Col. Clive to Brij Ballab, dated 19th Māgh, 1140 B.S. = A.D. 1733 34 (fol. 22*a*); from Mirzā Rustam 'Alī, Faujdār of Midnapur to Rājā Sāhu (fol. 22*b*); from Mahārājā Ānand Nārāyan of Sītākol to Rājā Chhatar Sen (fol. 23*a*); from Mr. Russell to Muḥammad 'Alī Khān Sūbedār of Arcot factory (fol. 23*b*); from Col. Clive to Rājā Raj Ballab (fol. 24*a*); a letter addressed to Rājā Indar Nārāyan, Zamīndār of Bahrāmpur (fol. 24*b*).

V. A collection of imperial (*bādshāhī*) orders by Shāh 'Ālam, regarding appointments and grants of land.

1. Fol. 25*a*. An order (*farmān*) notifying the grant of the *jāgīr* of Parganah Muẓaffarshāhi, etc., in the Sarkār of Maḥmūdābād in Bengal, to Muẓaffar Khān.

2. Fol. 25*a*. A grant (*sanad*) of 10,000 bīghas of arable land in Ḥusainpur and other villages in Parganah Nūrpūr, in the Sarkār of Sātgaon, to Shaikh 'Abd al-Raḥīm during his lifetime.

3. Fol. 25*b*. A *farmān* appointing Khwājah Muḥammad Sharīf to the office of overseer (*karoṛgiri*) of Parganah Sultānpūr. Dated 15th Rabī' I., 1168 B.S. = A.D. 1761 62.

4. Fol. 25*b*. A *farmān* appointing Khwājah Jagdīs Dās to the office of banker (*foṭahdārī*) of Parganah Mu'aẓẓamnagar. Dated 1st Rabī' I., 1168 B.S.

5. Fol. 26*a*. An order (*parwānah*) notifying the appointment of Muḥammad Isḥāq to the office of manager (*kārkūnī*) of Parganah Amīrpūr in the Sarkār of Sharīfābād.

6. Fol. 26*b*. A parwānah notifying the grant of 150 bīghas of land in the village of Salīmpūr, in Parganah Mirzānagar, to Mīr Fatḥ Allāh. Dated 19th Jumādā I., A.H. 1174.

VI. Miscellaneous documents, petitions, etc., most of which are dated 1168 of either the Bengali or Vilāyatī era, the months being those of the Hijra era.

1. Fol. 26*b*. An application in a law-suit regarding the theft of a horse belonging to Saiyid Ādam.

2. Fol. 27*a*. A deed of bondage executed by Rustam Ḥabīb, binding his son Būlā, aged 7 years, for a period of 70 years service to Mīr Sharaf al Dīn, in consideration of a loan of Rs. 20.

3. Fol. 27*a*. A deed of sale of an orchard in Rāmnagar, executed by Shaikh Gharīb Allāh in favour of Mīr Muḥammad Ḥasan, for the sum of Rs. 400.

4. Fol. 27*b*. A deed of surety executed by Shaikh Raḥmat for the faithful discharge of duty by Sarwar Khān, who had been appointed a *piyādah* on a salary of Rs. 5, with food allowances.

5. Fol. 27*b*. An acknowledgment of the receipt of Rs. 200 borrowed by Lāl-chand Sāhū of Farīdpūr.

6. Fol. 28*a*. A passport for the safe conveyance of the E. I. Company's grain and other goods sent by boat from Calcutta to Murshidabad in charge of Khwājah Ashraf.

7. Fol. 28*a*. A passport for the safe conveyance of Rs. 50,000 sent to Murshidabad in charge of Ajmīr Khān Jamadār.

8. Fol. 28*a*. The appointment of Shaikh Walī Muḥammad as watchman (*nigahbān*).

9. Fol. 28*b*. The appointment of Shaikh Hidāyat Allāh at Midnapur for the detection and suppression of night robberies and murder.

10. Fol. 28*b*. Four petitions for the recovery of money due and other matters.

11. Fol. 30*a*. A letter to Rāmdev, Gomāshtah for Rājā Muralīdhar, demanding the sum of Rs. 2000 due as revenue for Parganah Ḥusainpūr.

12. Fol. 30*b*. An order for the attendance of Jay Nārāyan Rāe, revenue collector of Parganah Nūrpūr, with his accounts.

13. Fol. 13*b*. An acknowledgment by the broker Jagannāth of the settlement of a claim for the recovery of money due to him from Shaikh Dārāb on the sale of 500 pieces (*thān*) of cloth.



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14. Fol. 30*b*. A similar acknowledgment on the part of Shaikh Dārāb.

15. Fol. 31*a*. A report of the death of the son of Saif Khān Jamadār, caused by the kick of a horse on the occasion of the Hindu swinging festival.

16. Fol. 31*a*. A report of the highway robbery of Rs. 1,500 from Ḥayāti Malik of Baghbazār in the Sarkār of Sātgāon, which sum had been advanced to him by the E. I. Co. for the manufacture of carpets, with an account of the arrest and imprisonment of the band of Talinga robbers, and the recovery of the money by the sale of their property.

17. Fol. 31*b*. The appointment of Nawāzi Malik and Shahbāz Malik of Dharmpūr, as wardens (*kotwāl*) of the fort at Hooghly and other places.

18. Fol. 31*b*. The appointment of Muḥammad Bhīlā (?) and Suhrāb as kotwals of the fort at Mūrbhanj.

19. Fol. 32*a*. The appointment of Shaikh Anwar as rough rider (*chabuk-sawār*) at the stables of Mirzā Rafi' Allāh Beg.

20. Fol. 32*a*. The appointment of Muḥammad Murād as superintendent (*daroghah*) of the Company's stables.

21. Fol. 32*b*. The appointment of Muḥammad Ḥusain as instructor of archery (*tīr andāzī*) to prince Bedār Bakht.

22. Fol. 32*b*. The appointment of Jān Muḥammad as musketeer (*barqandaz*), and of Muḥammad Rustam as artilleryman (*topandāz*).

VII. Two orders (*parwānah*) to Admiral Charles Watson from Sirāj al-Daulah, Nawāb of Bengal.

1. Fol. 33*a*. On the 4th Rajab in the 3rd year of the reign of the emperor Shāh 'Alam, notifying that the village authorities in the Provinces of Bengal, Bihar and Orissa had been ordered to give every assistance to the E. I. Company in the establishment of factories, and that an area of 40 bīghas of land should be allotted for the requirements of each factory.

2. Fol. 33*a*. Notifying that a new coinage had been struck on the occasion of the commencement of the 4th year of the reign of the emperor, and ordering that the gold and silver coins produced from the mint at Calcutta should be of equal weight and assay with the coinage of Murshidabad.

VIII. A collection of imperial orders from Shāh 'Alam, dated B.S. 1168 = A.D. 1761.

1. Fol. 33*b*. To merchants, traders and shopkeepers, regarding the purchase of the Company's goods.

2. Fol. 33*b*. To Rājā Chhatarsal of Fort Rajgarh, informing him that complaints had been made against him of extortionate collection of rent, ordering him not to collect from the tenants more than the stipulated amount of revenue.

3. Fol. 34*a*. To Girdhar Singh, regarding complaints made against him of oppression, extortion, and murder, by inhabitants of Parganah Dinājpur, Haldia and Naurangabad.

4. Fol. 34*b*. To Muḥammad Khān, Thānadār of Makhora, for the production of papers relating to a law-suit, the acknowledgment of the receipt of Rs. 5,550, with injunctions for future regular payments of revenue.

5. Fol. 35*a*. To Mir Khān, Faujdār, chief fowler (*mīr i shikār*) ordering the dispatch of hawks, falcons of various kinds, kites, pigeons, parrots, bulbuls, nightingales, etc.

6. Fol. 35*b*. To Panjāb Ram Ṣaidalwāl, of Parganah Fathpur, ordering the dispatch of 2,500 musketeers for protection against invaders; also the imprisonment of Bīr Singh Rajput for insubordination, and the arrest of Rām Dev for non-payment of the revenue of the aforesaid Parganah.

7. Fol. 35*b*. To Motī Lāl, superintendent (*daroghah*) of Ghāṭ Imtiyāzganj, the Jāgīr of Col. Clive, concerning the adjustment in the accounts of the Company of a sum of Rs. 20,000, allotted for wages.

8. Fol. 36*a*. To Dīwān Rajib Lochan regarding the settlement of accounts, and the cultivation of land in the village of Amīnābād.

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9. Fol. 36*b*. To Dalpat Singh Rāe Hazārī, on the regular payment of wages to the army under his command, and the appointment of officers.

10. Fol. 37*a*. To Kuhal Singh Rae of Haidarabad Fort, Rāṇā Chhatarsāl, and Abhay Singh, Rāṭhaur, concerning a reported advance by the traitor Rājā Sāhū on Haidarabad, and measures to be adopted to resist any hostile attack.

11. Fol. 37*b*. To Mirzā Muḥammad Ibrāhīm, Dāroghah of the elephants, Āqā Rustam, superintendent of the artillery, Shahryār Beg, and other military officers, concerning the rumour of an intended invasion by Nādir Shāh of Persia.

12. Fol. 38*b*. To Rājā Bikram Singh of Thāna Rājbihār, ordering him to come by forced marches with 10,000 recruits and 3,000 *beldārs* to join an expedition against the Shāh of Persia.

13. Fol. 39*a*. To Shaikh Muḥammad Anwar Khān, ordering him to come with grain and other necessaries for the army which was being equipped for the expedition against Persia.

14. Fol. 39*a*. To Roshan Khān Gujarātī, ordering him to come without delay with 2,000 war elephants for the same purpose.

15. Fol. 39*b*. To Dilāwar Khān, Commander of the forces at Multan, ordering him to come with Nawāb Ghaẓanfar Ḥusain Khān, Raḥmat Allāh Khān, and other generals with their armies to join the expeditionary force against Persia, which would set forth on the 17th Rabī' I. Dated 9th Ẕī'l-ḥijjah, 1168 B.S.

16. Fol. 39*b*. To Kār(?) Ṭalab Khān and Shajā'at 'Alī Khān, Faujdārs of Naurangabad and Bhāgnagar, for the arrest and dispatch of Rājā Balbhadra Qanaujī, for refusal to pay the stipulated yearly revenue of Rs. 1,50,000.

17. Fol. 40*a*. To the Ṣūbadārs, Jāgīrdārs, tax collectors and zamīndārs of Bengal, Bihār and Orissa, notifying the appointment of Mīrzā 'Abd al-Sattār Khān as superintendent of the land-customs (*sā'ir*).

18. Fol. 40*a*. To Mīrzā Shahbāz Abṭālī, ordering him to send a band of 20,000 Abṭālīs and freebooters (*shuhdā*) to Muẓaffar Khān, who was starting on an expedition to the Deccan on the 4th Sha'bān. Dated 3rd Rabī' II., 1168 B.S.

19. Fol. 40*b*. To all officers in the Ṣūbah of Gujarat for the capture of Rājā Bīr Singh, who had been imprisoned on an audit of accounts of 90 lacs of rupees, and had escaped.

20. Fol. 40*b*. To the Harkārahs of Ṣūbah Multan and Jamadārs of *ḍāk-chokīs* on the same subject.

21. Fol. 41*a*. To Nawāb Ḥaidar Quli Khān Salāmat Jang, Ṣubadār of Hirāwal and Kandahar, narrating events that happened on the death of Muḥammad Khān Bangash (Nawāb of Farrukhabad, died A.D. 1743).

IX. Miscellaneous petitions, orders, etc., dated B.S. 1168.

1. Fol. 42*a*. A petition from 'Abd Allāh Khān, complaining that Nawāz 'Alī Khān was plotting to have him dismissed from his post of superintendent of the Jāgīr Mahāls.

2. Fol. 42*a*. A similar petition from Mirzā Bahrām Khān Astarābādī.

3. Fol. 42*b*. A letter from Ghaẓanfar Ḥusain deploring the death of Ḥamīd al-Dīn Khan i Khānān, commander of the forces at Gujarat.

4. Fol. 43*a*. From Muḥammad Murād, requesting to be retained in his appointment at Lahore, which Nawāb Iḥtirām al-Daulah Mulāiz al-Dīn Khān i Khānān had applied to have given to his son.

5. Fol. 43*a*. From Iltifāt Khān Jamadār, concerning the murder of a mace bearer (*chobdār*) by a soldier in the service of Muḥammad Khān.

6. Fol. 43*b*. An order to the keepers of the buffalo-stables (*sardārān i jāmūsh-khānah*) to supply 1000 maunds of "ghee" (*raughan i zard*), and 2000 maunds of curdled milk (*jughrāt*), for the preparation of a feast to be given by Nawāb 'Alā al-Daulah.

7. Fol. 43*b*. To Pahlwān Singh and Murād Singh, Jamadārs of Ṣūbah Multan, to give up the furniture, clothes and vessels belonging to Mirzā Shahryār Beg which they had confiscated.

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8. Fol. 44*a*. A letter addressed to Shāh 'Alam, stating in detail the round of duties which was practised by his father, and should serve as a guide for his conduct in the administration of the kingdom.

9. Fol. 45*a*. A memorial in praise of the reign of the emperor Shāh 'Alam, requesting that the imperial officers may continue to hold their present appointments and emoluments.

10. Fol. 45*b*. A petition from Nawāb Fakhr al-Daulah Najaf 'Alī Khān, stating that after a lifetime of faithful service he was now too old and infirm to carry on his duties, and requesting that his son Qurbān 'Alī Khān might be appointed in his place.

11. Fol. 46*a*. A similar petition from Barakat Allah Khān, Dārogha at the High court of Shāhjahānābād, in favour of his son Najīb Allah.

X. Copies of historical anecdotes.

1. Fol. 40*b*. Of the Turkish emperor Jalāl al-Dīn Akbar Rūmī, and his exhortation to his ministers on the duty of abstinence and the evils of profligacy.

2. Fol. 47*b*. Of Alexander the Great (Shah Sikandar Ẓū 'l-Qarnain), who, after his extensive victories, and acquisition of enormous wealth, sought to obtain the "Water of Life" (*āb i ḥayāt*) at Mount Caucasus (*Koh i Qaf*), but did not find it. When about to die he commanded that his hands should be placed outside the bier, thus signifying his going empty-handed to another world, without taking with him the vast wealth and possessions he had acquired.[1]

Colophon:

[*sic*] مالك الكتاب صاحب مهربان مستر بولس
دام اقبالهه تحرير فى التاريخ ٣٠ شهر صفر المظفر روز
چهار شنبه مرتب يافته خط خم سراج الدين
حاصورى

[1] This death-bed testament, ascribed by legend to Alexander the Great, is popularly said to have actually occurred at the death of Sultan Maḥmūd of Ghazni.

## 263.

**U. 127.** A bundle of papers of various sizes, written in A.D. 1844.

Statistical accounts of land-owners (*zamīndārs*) in districts of the United Provinces of India.

The statistics given in these papers were supplied by *qanūngos* and other village authorities in reply to Government orders issued in A.D. 1844. They refer to the following districts: Aligarh, Bareilly, Budaun, Bulandshahr, Meerut, Muzaffarnagar, and Saharanpur.

The papers consist of tabulated statements showing the number of zamīndars in each Parganah, with their nationalities, caste, etc.; also the amount of land in their possession, and brief accounts of the origin and history of the several Parganahs, geographical changes, administration, and other particulars.

## 264.

**U. 128.** A sheet 5 ft. 3 in. long by 13 in. wide: beautifully written Nastaʿlīq, with gold illuminated heading; dated 6th Feb., 1869.

A Memorial from landholders of the Panjab, addressed to the Duke of Argyll, Secretary of State for India, regarding Act XXVIII. of 1868, "The Panjáb Tenancy Act."

Begins.

حضور ڈيوك آف آرگايل صاحب بهادر سكرٹرى
اسٹيٹ فار انڈيا - از جانب رئيسان و مالكان زمين
پنجاب

The memorial bears the signatures and seals of about 200 chiefs, landholders, and gentry of the Panjab. They beg for a postponement of the operation of the Tenancy Act, and for the appointment of a Commission to inquire into its provisions, on the ground that it is subversive of hereditary and old-established rights at present enjoyed by landed proprietors and tenants.

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## 265.

**U. 129.**—Foll. 61; $10\frac{1}{4} \times 6\frac{1}{2}$ in.; ll. 11; Nastaʿlīq; c. 19th century.

[Delhi 49.]

### عجيب اللطائف

### ʻAjıb al-laṭāʼif.

A book of puns, by an anonymous author.

A short Persian preface is prefixed, beginning:—

ثناي بيمنتهاي مخترع صنائع مصنوعات را كه بر طبق ايمه وافي الهدايت علم الانسان مالم يعلم قوة درّاك نوع بشررا بفصاحت فصيحه ناطق كردانيده بلطيف ظرايف واقف ساخته

The work contains a number of sentences forming puns, interspersed with jokes and witticisms, some of which are in Persian. The puns are made by the use of a word which is capable of different meanings or applications; or by equivocal sentences in which, by a slight faulty enunciation, some particular word may easily be taken to be another, thus giving a different meaning to the sentence. The words on which the puns are made are written in red, and are mostly arranged in classified groups.

At the conclusion are specimens of witty, or fancifully written, verses, of which some are by Shāh Naṣīr al-Dīn, Naṣīr, and others by Mirza Suhrāb Beg, Suhrāb, one of his pupils.

## 266.

**S. 3218.**—Foll. 157; $9\frac{3}{4} \times 6\frac{1}{4}$ in.; written on native paper, interleaved with European paper water marked "J. Whatman."

A miscellaneous collection of short tales, dialogues on various topics, and poetical selections; with notes on grammar, etc., and occasional Persian translations.

The various pieces and selections are written partly in the Devanagari and partly in the Persian character, as shown in the quotation below. The work appears to be designed as a manual of instruction in the Devanagari script, and on the peculiarities of the Hindi language. The poetical selections are from the works of Hindustani writers Saudā and Walī—and the language of the other compositions is Hindustani rather than Hindi, written by a Munshī of decidedly inferior literary ability, and with an imperfect knowledge of the correct spelling of words written in the Devanagari character.

The contents of the work, and the heading of the different subjects, are as follows:

1. Fol. 2. احوال مشتمل جواب و سوال An account of a present of mangoes given to a European military officer, beginning:—

कम्ह कपितान صاحب के आगे ऐक شخص डाली थोड़े आंबों बंगाले के लाया था بنده भी वहां حاضر था मेहरबानी راد से صاحب ने ऐक आंब हमकों भी दीया और जेते تحفه بطريق हाज़र आदमी में حضور थे सभों कों के ऐक ऐक आंब مرحمت कीआ ऐक آدمی ने صاحب से पुंछा के ऐ आंब कहां से आये इस ملك में हमने कहीं ऐसे आंब नही देखे हैं صاحب ने सुनकै उसकी बात कहा के हमकों خوب معلوم नहीं के कहां से ले आआ तुम تحقيق करो के कहां से लाया है

2. Fol. 3. قصه بصير و كوهانه پشت The story of the blind man and the hunchback; followed by an anecdote of a Bengali youth and snake-charmers in Calcutta.

3. Fol. 7. كيفيت شدى مسلمانان Muhammadan marriage customs.

4. Fol. 8*b*. كوائف دفن كردن مُرده مسلمانان Muhammadan burial rites.

5. Fol. 10. كيفيت شدى هندوان Hindu marriage customs.

6. Fol. 15. ريخته از سودا 27 odes from the Dīwān of Saudā.

7. Fol. 24. ريخته از ولى 19 odes from the Dīwān of Walī.

8. Fol. 31. Notes in English on the application of proverbs, numbered 6 to 34, written in no. 20 (*infra*) on foll. 118 and 119.

9. Fol. 33. A conversation with an inhabitant of Delhi on certain excellent regulations in force in that city, with a Persian translation on interleaved pages.

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10. Fol. 42. سوال و جواب در مقدمه کشنکاری Dialogue with a peasant on agriculture, with Persian translation.

11. Fol. 50. سوال و جواب در مقدمه زمینداری Dialogue with a landlord, with Persian translation.

12. Fol. 54. سوال و جواب در دفع دینوك Dialogue on the prevention of injury to property caused by white ants, and means for their destruction, with Persian translation.

13. Fol. 55. Some examples of the government of verbs, etc., with English translations.

14. Fol. 56. در احوال کلکته و مردُم بنگالی Dialogue on Calcutta and its Bengali inhabitants, with Persian translation.

15. Fol. 63. قصهٔ سپاهی و فقیران The story of the soldier and four beggars, with Persian translation.

16. Fol. 83. قصه من بهار دانش The story of the merchant's son who married a fairy. Taken from the Bahar i danish, with Persian translation.

17. Fol. 90*b*. Numerals, with transliteration, notes in English on the construction of Hindi sentences, and the Hindi alphabet.

18. Fol. 96. کلمات پراکنده هندی Short sentences, with English translations.

19. Fol. 105. عبارات پراکنده هندی Another series of short sentences, with Persian translation.

20. Fol. 118. مثلهاے هندی Hindi and Hindustani proverbs. The first 34 are translated in English with notes. Their meanings and applications are explained in no. 8 (*supra*), foll. 31 and 32.

21. Fol. 123*b*. Names of the months, days of the week, and lunar days, with notes.

22. Fol. 125. Dialogues on various subjects, with Persian translation.

23. Fol. 157. A few grammatical notes in English.

The following pencilled note is written on the inside of the cover at the end of the work:—"Genl. Kirkpatrick's plan for a Nagri grammar."

## 267.

**P. 3423.**—Foll. 147; $12\frac{3}{4} \times 8$ in.; 19th century.

Persian, Hindustani, Arabic and Sanskrit Miscellanies. See Ethé, Persian Catalogue, no. 2538.

The following are Hindustani tracts:—

1. Foll. 4*a* 48*b*. A large portion of the English translation of Schultz's Hindustani Grammar (see no. 260), with further notes regarding the author and his works.

2. Fol. 56*a* (lower half), and foll. 58*a*–60*a*. Paradigms of Hindustani verbs, with Persian interlinear equivalents.

3. Foll. 93*a* 94*b*. Rekhtah verses by Tābān and Saudā.

## 268.

**U. 130.** Foll. 107; a collection of manuscripts of various sizes, and in different handwritings; 19th century.

[J. O'Kinealy.]

A volume containing a miscellaneous collection of tracts in Hindustani, Persian, and Arabic, mostly on Sunnī theology.

I. Fol. 1. A Fatwa, written in Hindustani, on the legality of the first call to Friday prayer, which was instituted by the Caliph 'Uṡman.

Begins.

سوال - کیا فرماتے هین علماء ورثهٔ انبیا کے اس مسئله مین که ایك شخص اذان پهلي نماز جمعه کي که وقت خلافت حضرت عثمان رضي الله عنه سے اس وقت تك مومنین مین متعرف اور معمول هے منع کرے اور اسکو بدعت کهے

The manuscript is full of corrections, and appears to be the author's rough copy.

II. Fol. 21. An article in Arabic, containing forty traditions of the Prophet on the state of Muslims at the advent of the Mahdī. It is headed اربعین في احوال المهدیین, and has marginal notes in Persian.

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III. Fol. 29. A Fatwā in Persian on various matters relating to Ḥanafī theology, given by Maulānā Ilāhī Bakhsh of Patna in reply to questions propounded by Maulavī Faiẓ 'Alī of Khorasan.

IV. Fol. 44. A Persian translation of the Hindustani Fatwā in Art. I. above.

V. Fol. 57. A Fatwā in Persian on the ritual of the Tarāwīḥ prayers during the month of Ramaẓān.

VI. Fol. 67. Another copy of Art. IV., with copies of the signatures and seals of the attesting 'Ulamā.

VII. Fol. 73. Extracts from a note-book, written in Nagari characters, which was found in the house of Mīr Muḥammad at Dinapore, containing:

1. The Arabic alphabet, with vocalized letters, and short words, mostly beginning with the letter ا; followed by the Gujarati alphabet and numerals.

2. Fol. 76. Familiar sayings from the Koran, with Hindustani translations, and introductory remarks on the necessity of understanding the meaning of the Arabic words, and the futility of merely repeating them parrot-like by rote.

3. Fol. 85*b*. رسالۂ ہجرت کا *Hijrat kā risālah.* A tract on the duty of true Muhammadans to depart from any country which is under the rule of infidels, when an attempt is made to prevent the observance of the duties of Islam.

A note is appended stating that in the note-book this was followed by a tract by Khurram 'Alī, styled *Risālah i jihād*, written in Hindi characters, a copy of which has not been made here.

4. Fol. 91. رسالۂ نکاح ثانی کا *Nikāḥ ṡānī kā risālah.* A tract on the evil custom, now prevalent amongst Muhammadans, of prohibiting widow-marriages, in accordance with the Hindu practice.

The copy of these articles is dated 28th May, 1869.

VIII. Fol. 95. A sheet, containing a printed Persian theological decision.

IX. Fol. 96. Scraps of paper, containing copies of decisions of law doctors on various matters (some in Persian), medical prescriptions, etc.

## 269.

**U. 131.** A collection of miscellaneous papers of various sizes.

[J. Ballantyne.]

These papers consist chiefly of letters, and applications for appointments, leave of absence, arrangements for examinations, and other educational matters, addressed to Dr. Ballantyne at the Government College, Benares, written on various dates, between 1846 and 1847.

There are also several miscellaneous papers, such as an account of the death of an officer from plague; a Decision of F. B. Gubbins, Magistrate of Benares, dated 1854, and various other papers.

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# INDEX

[This Index contains the titles of works described in the Catalogue and the names of their authors as well as most of the names of persons and titles of works incidentally mentioned. It contains also a few names of places, subject headings, quasi-titles and catchwords, usually for the purpose of facilitating reference to works having no formal titles.

In the case of persons the main entries will usually be found under the names by which the persons in question are generally known.

Numerals in parentheses indicate dates. Other numerals refer to the numbers under which the manuscripts are described. Those referring to works incidentally mentioned are italicized.]


(Saiyid) **'Abbās,** father of Mīr Ja'far, Zaṭalī, 133.

**'Abbās** ibn 'Alī, brother of Ḥusain, death of, 54.

**'Abbās Khān** ibn Shaikh 'Alī Sarvānī, author of the *Tuḥfah i Akbar Shāhī*, the Persian original of the *Tārīkh i Sher Shāhī*, 41.

**'Abbāsī Dā'ūdputras,** account of the origin of, 45.

**'Abd al-'Alīm,** a legendary wise man who married a queen of Egypt, 73 ii.

(Mīr) **'Abd Allāh**, father of Muḥammad Taqī, Mīr, 164.

(Saiyid) **'Abd Allāh** ibn Bahādur 'Alī, revised version of the *Tanbīh al-ghafilīn* (A.H. 1243), *19*.

**'Abd 'Allāh** ibn Ḥāfiẓ 'Alī. *See* **Kamīnah,** 158.

**'Abd Allāh** ibn 'Umar. *See* **Abū Shaḥmah.**

**'Abd Allāh Khān,** superintendent of the Jāgīr Mahāls, 262 ix 1.

**'Abd Allāh Khān** (Quṭb al-Mulk). *See* (Saiyid) **Ḥasan 'Alī Khān,** 44.

**'Abd Allāh Quṭb Shāh,** Sulṭān of Golconda (1611–1672), Ghauwāṣī at his court, 99; eulogized by Ibn Nishāṭī, 103.

**'Abd al-'Azīz,** editor of the *Tanbīh al-ghāfilīn*, 19.

(Shāh) **'Abd al-'Azīz,** of Delhi, teacher of Saiyid Aḥmad of Bareilly, 18; grandfather of Muḥammad Isḥāq, 21; uncle of Muḥammad Ismā'īl and father-in-law of 'Abd al-Ḥaiy, 93 iv; chronogram by Mamnūn on his death, 177; gave the name of Mūmin Khān to the son of Ghulām Nabī Khān, 213.

**'Abd al-Hādī,** friend of Rangīn, 187.

**'Abd al-Ḥaiy,** preacher of Wahhābī doctrines in Delhi, 93 iv.

**'Abd al-Karīm**, scribe, 93 i, 93 vii, 93 ix.

(Saiyid) **'Abd al-Nabī** ibn Saiyid Maḥmūd, scribe, 101.

**'Abd al-Qādir,** of Karanda, *Tawārīkh i Jamālī*, 47.

**'Abd al-Qādir** ibn Mūsā Jīlānī, *Qaṣīdah i Ghauṣīyah*, translated by Rangīn, 210 ii; verses in his praise (1) by Afẓal, 73 v, (2) by 'Azīz, 223 v, (3) by Ghauwāṣī, 99, (4) by 'Ishratī, 71, (5) by Walī, 115, 116.

(Shah) **'Abd al-Qādir** ibn Walī Allāh, of Delhi, *Mūẓiḥ i Qur'ān* (A.H. 1205), 5, 6, 8, 9, 10, 11; was teacher of Mūmin, 213.

**'Abd al-Qāhir** al-Jurjānī, *Mi'at 'āmil* (Persian commentary by Inshā), 176 iii.

**'Abd al-Raḥīm,** grant of land in Ḥusainpūr, etc., 262 v 2.

**'Abd al-Raḥmān,** Sindhi version of the *Qiṣṣah i Saif al-mulūk*, *99*.

(Mīr) **'Abd al-Raḥmān**, Āhī, editor of the *Kulliyāt* of Saudā, 146.

**'Abd al-Raḥmān Khān,** Iḥsān. *See* **Iḥsān,** 173.

**'Abd al-Razzāq** ibn Sulaimān Makkī, ancestor of Shāh Jamal Makkī, 47.

**'Abd al-Razzāq Khān**, scribe, 125.

**'Abd al-Salām,** letter from, 262 iii.

(Mīrzā) **'Abd al-Sattār Khān,** appointment as superintendent of land-customs (*sā'ir*), 262 viii 17.

**'Abd al-Walī,** 'Uzlat. *See* **'Uzlat**, 101, 102.

**Abhay Singh** Rāṭhaur, order from Shāh 'Ālam to, 262 viii 10.

**Abjadī** (Muḥammad Ismā'īl Khān), *Dīwān*, 137; *Anwar-nāmah*, *137*; *Tuḥfah li-ṣibyān*, *137*.

**Ābrū.** *See* **Najm al-Dīn,** Ābrū, 124.

**Abū Bakr** al-Ṣiddīq, ancestor of Shāh Jamāl Makkī, 47; story of him, 73 iv; verses in his praise (1) by 'Azīz, 223 v, (2) by Ghauwāṣī, 99.

(Shāh) **Abū 'l-Barakāt**, friend of Saiyid 'Alī, Ghamgīn, 221.




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(Saiyid) **Abū 'l-Faraḥ** Wāsiṭī, ancestor of the Bārha Saiyids, 43.
(Saiyid) **Abū 'l-Farrāsh,** son of Saiyid Abū 'l-Faraḥ Wasiṭī, 43.
(Saiyid) **Abū 'l-Faẓā'il,** eldest son of Saiyid Abū 'l Faraḥ Wāsiṭī, 43.
**Abū 'l-Faẓl** ibn Mubārak, *'Iyār i dānish, 86.*
**Abū Ḥanīfah,** anecdote of, 114.
(Khwājah) **Abū 'l-Ḥusain,** teacher of Saiyid 'Alī Ghamgīn, 221.
**Abū 'l-Khair,** ancestor of Shāh Jamāl Makkī, 47.
**Abū 'l-Ma'ālī,** companion of Walī, 112.
**Abū 'l-Miḥjan** (*sic*), companion of the Caliph 'Alī, 35.
**Abū 'l-Qāsim,** of Delhi, known as Mīr Qudrat Allāh Qādirī. *See* **Qāsim,** 59, 174.
**Abū Sa'īd,** ancestor of Shāh Jamāl Makki, 47.
**Abū Shaḥmah** (i.e. 'Abd Allāh ibn 'Umar ibn al Khaṭṭab) hero of the *Qiṣṣah i Abū Shaḥmah*, 71; anecdotes of him, 19.
**Account** of a dispute between a husband, his wife, and his mother in law, 73 vi.
**Achchhe Ṣāḥib.** *See* **Silva** (Gaspar da), 82.
*Ādāb al-Ḥaramain*, by Khurram 'Alī Bilhaurī, *22.*
(Saiyid) **Ādam,** application in a law suit regarding the theft of a horse belonging to, 262 vi i.
(Ḥakīm) **'Ādil Khān,** father of Ḥakīm Muḥammad Muẓaffar Ḥusain Khān, 25.
*Ādmī kī zindagī kā intiẓām*, Robert Dodesley's *Economy of Human Life*, translated into Hindustani, Persian, and Arabic, by Captain W. R. Pogson (A.D. 1828), 178.
**Admonitions,** religious, in verse, 93 iii.
**Admonitory poem,** by Shams al-Dīn Gujarātī 222 v.
**Adventures** of a mighty wrestler, 85 vi.
**Advice** to married women, by Makhdūm, 73 viii.
**Afghānistān,** British Invasion of (1838), 40.
**Afsos** (*Mīr* Sher 'Alī), *Ārā'ish i maḥfil*, 39; *Bahār i sukhan*, 159; *Dīwān*, 159; verses, 66 iii: *Bāgh i Urdū, 39.*
**Afsurdah,** Persian verses, 66 i; Hindustani verses, 66 iii.
**Āftāb** (Shāh 'Ālam II), notice of, 64, 65: verses, 224. *See also* **Shāh 'Ālam II.**
**Āftāb 'Alī Khān,** father of Khwurshed 'Alī Khān, 44.
**Afẓal,** poem in praise of 'Abd al-Qādir Jīlāni, 73 v.
**Afẓal 'Alī Khān,** Niyāz, accompanied Rangīn to Calcutta, 179.
**Āghā 'Azīz,** merchant of Gujarat, hero of the *Dāstān i Rangīn*, 196.
**Āghā Jān,** of Delhi. *See* **'Aish,** 175.
**Āghā Naṣīr Khān.** *See* (Nawāb Āghā) **Naṣīr Khān,** 187.
**Āghā Taqī Khan.** See (Nawāb Āghā) **Taqī Khan,** 187.
**Agriculture,** 242, 266 x.
*Āh i sard*, by Dard, *138.*
*'Ahd nāmah*, 29.
**Āhī.** *See* (Mīr) **'Abd al-Raḥmān,** 146.
*Aḥkām al nisā* (or *Khulāṣah i Sulṭānī*), by Ghulām Aḥmad, 16, 17.
**Aḥmad,** verses, 66 iii.
**Aḥmad,** Pushtu version of the *Qiṣṣah i Saif al mulūk, 99.*
(Saiyid) **Aḥmad,** of Bareilly, disciple of Shāh 'Abd al 'Azīz and religious reformer, 18, 19, 93 iv; instructor of Mūmin, 213.
(Qāẓī Saiyid) **Aḥmad,** son of Muḥammad Sharīf of Bhadohi, 67.
**Aḥmad 'Alī** Sivarājpūri, *Qiṣṣah i Manṣūr*, 80.
**Aḥmad 'Alī Khān,** scribe, 164.
**Aḥmad Allāh,** scribe, 80.
**Aḥmad Allāh** ibn Dalīl Allāh Ṣiddīqi, translator of the *Mi'at al masā'il*, 24.
(Nawāb Saiyid) **Aḥmad Mīr Khān,** eulogized by Rangīn, 180.
**Aḥmad Shāh** Abdālī or Durrānī, account of his defeat of the Marathas at Panipat, 37, 38; punitive expedition against Dā'ūdputras, 45; plundered property of Mīr Amman, 98.
*Ā'īnah i Bundelkhand*, by Saiyid Manẓūr Aḥmad, 68.
*Ā'īnah i Qur'ān*, by E. M. Wherry, *5.*
**'Aish** (Āghā Jān, of Delhi), *Dīwān*, 175.
*'Ajā'ib o gharā'ib i Rangīn*, by Sa'ādat Yār Khān, Rangīn, 189 ii, 191.
*Ajgar-nāmah*, a maṣnawī by Mīr Taqī, *164.*
*'Ajīb al laṭā'if*, a book of puns, 265.
**'Ājiz,** *Qiṣṣah i La'l o Gauhar*, 110, 111: story of the wife of Fīroz Shāh, 73 ii.
**Ajmīr Khān,** Jamadār, passport for, 262 vi 7.
**Akbar.** *See* **Bhuchchū Beg,** Akbar, 222 viii.
**Akbar** (Jalāl al-Dīn) Rūmī, anecdote of, 262 x 1.
(Mīr) **Akbar 'Alī** ibn Faẓl 'Alī, compiler of the *Ziya al-abṣār* (A.H. 1236), 53.
(Nawāb) **Akbar Khān,** pupil of Muḥammad Mūmin Khān, Mūmin, 213.
**Akbar Shāh II,** pupil of Mīr Niẓām al-Dīn, Mamnūn, 177.
*Akhbār i Rangīn*, by Sa'ādat Yār Khān, Rangīn, *179*, 188, *197 i.*
*Ākhir gasht*, a Sunni treatise on eschatology in Dakhani verse, by Shāh Ramaẓān 'Alī, (A.H. 1183), 128.
*Akhlāq i Muhsinī*, by Ḥusain Vā'iẓ Kāshifī, 98.
**Akhtar Yār Khān,** son of Sa'ādat Yār Khān Rangīn, 210 ii.

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(Nawāb) **'Alā al-Daulah,** order concerning a feast to be given by, 262 ix 6.
(Saiyid) **'Alam al-Dīn** Ḥājī Khānī, brother of Saiyīd Badr al-Dīn, ancestor of Afsos, 39.
**'Ālamgīr I,** Emperor of Delhi (1658–1707), 'Uzlat at his court, 102; eulogized by Zaṭalī, 133.
**'Ālamgīr II,** eulogized by Saudā, 146, 1.
**Alexander** the Great, anecdote of, 262 x 2.
*Alf lailah, 76, 99.*
**'Alī,** ghazals, 66 xvi.
**'Alī** Ḥusainī Gardezī (Fatḥ 'Alī), *Tazkirah i 'Alī Ḥusainī Gardezī* (A.H. 1165), 56 8.
(Saiyid) **'Alī,** Ghamgīn, *See* **Ghamgīn,** 221.
(Mīrzā) **'Alī,** Luṭf. *See* **Luṭf,** 60.
(Ḥāfiẓ) **'Alī,** Maṭlabī, father of 'Abd Allāh, Kamīnah, 158.
**'Alī** ibn Abī Ṭālib, hero of Rustamī's *Khāvar-nāmah,* 35; account in Dakhanī verse by Makhdūm Ḥusainī of his marriage to Fāṭimah, 223 ii; accounts of his death, 54 (*Duwāzdah majlis*), 112 (*Rauẓat al-shuhadā'*); Persian poem on date of his death, 66 xiii; anecdote of him, 73 iv; verses in his praise (1) by 'Azīz, 223 v, (2) by Ghauwāṣī, 99, (3) by Nuṣratī, 104, (4) by Qā'im, 143.
**'Alī 'Ādil Shāh II,** of Bijapur, hero of Nuṣratī's *'Alī-nāmah,* 36: eulogized by Nuṣratī, 104.
**'Alī Akbar,** of Allahabad, *Muṣṭalaḥāt i Ṭhagī,* 250.
**'Alī Akbar,** son of Ḥusain, martyrdom, 54.
**'Alī Aṣghar,** son of Ḥusain, martyrdom, 54.
**'Alī Aṣghar,** son of Muḥammad 'Abd al 'Azīz of Bhitrī, scribe, 51, 69, 186.
(Mīr) **'Alī Ausaṭ,** Rashk, *See* **Rashk,** 212.
(Khwājah) **'Alī Bakhsh,** of Delhi, father of Khwājah Ḥaidar 'Alī, Ātish, 212.
**'Alī Bakhsh** ibn Sa'ādat 'Alī, poem on the Virgin Mary and the birth and miracles of Christ, *73 i.*
**'Alī Ibrāhīm Khān,** *Gulzār i Ibrāhīm, 60.*
**'Alī Jān,** of Delhi, ghazals and other poems, 227 iii, v.
(Saiyid) **'Alī Muẓaffar Khān,** father of Afsos, 39.
(Saiyid) **'Alī Riẓā,** scribe, 240.
**Aligarh,** memorandum of a census taken in June, 1848, at, 66 ix; statistics of landowners, 263.
*'Alī-nāmah,* by Nuṣratī, (A.H. 1071), 36.
*Āmad-nāmah,* a Persian and Hindustani vocabulary, 247.
(Saiyid) **Amānat 'Alī Khān,** father of Roshan 'Alī Khān, 43.
**Amīn,** *Qiṣṣah i Abū Shaḥmah* (A.H. 1090), 71.
**Amīn Allāh,** son of Shaikh Na'īm al-Dīn bin Shaikh Muḥammad Ṣāliḥ, scribe, 127.
**Amīn al-Dīn,** editor of the *Tanbīh al ghāfilīn, 19.*
**Amīr Beg Khan,** Faujdār of Hooghly, letter to, 262 iii.
**Amīr al-Daulah.** *See* **Muḥammad Amīr Khān,** 25.
Nawāb 'Umdat al-Mulk) **Amīr Khān,** friend of the father and uncle of Afsos, 39; patron of Ẓuhūr al Dīn, Ḥātim, 160; Persian verses, 66 i.
**Amjad 'Alī** Pandūā'ī, scribe, 58.
(Mīr) **Amman,** of Delhi, *Bāgh o Bahār, 98, 129, 132; Ganj i khūbī, 98.*
*Āmokhtan,* a vocabulary of Persian verbs, 244.
*Amwāj i Khūbī,* by Khūb Muḥammad, (A.H. 1000), 1, 2.
(Mahārājā) **Ānand Nārāyan,** of Sītākol, letter to Rājā Chhatar Sen, 262 iv.
**Anār,** Princess, heroine of the *Qiṣṣah i Anār Rānī,* 84 i.
**'Andalīb** (Khwājah Muḥammad Nāṣir), father of Dard, 138, and of Asar, 140; author of a dīwān and of the *Nālah i 'Andalīb, 138.*
**Anecdotes,** 158, 184, 188, 189 i iv, 190 3, 195, 197 iv, 201, 202 vii, 208, 227 iv, 262 x (anecdotes and fables, 95; anecdote of a holy man who rode on a tiger, 85 *bis*). *See also* **Romances and Fables.**
**Anthologies,** 73, 223, 224, 227. *See also* **Tazkirahs.**
Shaikh) **Anwar,** appointment as rough-rider, 262 vi, 19.
(Nawāb) **Anwar Khān,** father of Nawāb 'Umdat al Umarā of the Karnatik, the patron of Abjadī, 137.
*Anwār i Suhailī,* 86 91, *93 i.*
*Anwar-nāmah,* by Abjadī, *137.*
Saiyid) **'Arab Shāh,** father of Shāh Ḥusain, Ḥaqīqat, 81.
*Arabian Nights, 76, 99.*
*Ārā'ish i maḥfil,* translated from the Persian by Afsos, 39.
*Arba'īn fī aḥwāl al-mahdīyīn* (in Arabic), 268 ii.
**Argyll,** Duke of, Secretary of State for India, Memorial regarding "The Panjáb Tenancy Act" from landholders in the Panjab addressed to him, 264.
**Arshad 'Alī,** scribe, 23.
*'Arẓdāsht dar maẓmūn i mewah-jāt* (Persian), by Zaṭalī, 222 ix.
*Arzhang i Rāẓī,* by Jānī Bihārī Lāl, Rāẓī, *86.*
**Ārzū.** *See* **Sirāj al-Dīn 'Alī Khān,** 146, 164.
**Asad Allāh Khān.** *See* **Ghālib,** 221, 222 vi.
**Asad al-Daulah** Āghā Muḥammad Taqī Khān, *See* **Muḥammad Taqī Khān,** 172.
**Asad Yar Khān.** *See* **Insān,** 220.

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**Āṣaf.** *See* (Nawāb) **Āṣaf al-Daulah.**
(Nawāb) **Āṣaf al-Daulah,** *Dīwān i Āṣaf*, 123; death, A.H. 1212, 179; patron of (1) Soz, 144, (2) Saudā, 146, (3) Mīr Taqī, 164; eulogized by (1) Afsos, 159, (2) Taḥsīn, 129, 130.
**Aṣar** (Saiyid Muḥammad Mīr), *Khwāb o khayāl*, 140; maṣnawī on love, 225 iii; verses, 66 iii, 66 v.
*Asās al-Wahhābīa*, 93 iv.
**Aṣghar** (Nawāb Aṣghar 'Alī Khān), a collection of marṣiyahs (by another Aṣghar ?), 227 vi; was a pupil of Mūmin, 213; changed his takhalluṣ to Nasīm, 213.
**Aṣghar 'Alī,** scribe, 66 vi, viii, x, xvi, xvii.
(Nawāb) **Aṣghar 'Alī Khan.** *See* **Aṣghar.**
**'Āshiq,** *Qiṣṣah i Sabz o Rang*, 92.
(Khwājah) **Ashraf,** passport for, 262 vi 6.
**Ashraf 'Alī Khan,** of Delhi, author of a tazkirah of Persian poets, *150*.
**'Āṣim,** king of Egypt and father of Saif al-Mulūk, 99.
**Asīr** (Gulzār 'Alī), teacher of Bāṭin, 61.
(Mīr) **'Askarī,** Rāzī, *Mihr o Māh*, *104*.
*Asp-nāmah = Faras nāmah*, by Rangīn, 209.
*Asrār i Maḥabbat*, a maṣnawī by Nawāb Maḥabbat Khān, *161*.
*Asrār al ṣalāt*, by Dard, *138*.
**Astrologer** who refused the hospitality of a poor man, story of an, 85 xi.
(Shaikh) **'Aṭā Allāh,** scribe, 25.
*Atālīq al ṣibyān* by Ṣālih Muḥammed, 21.
*Atālīq i Hindī*, by Maẓhar 'Alī Khān, Wilā, *41*.
**Ātish** (Khwājah Ḥaidar 'Alī), *Dīwān*, 212; ghazals, 66 xvi.
**'Aṭṭār** (Farīd al-Dīn), author of the Persian original of the *Muntakhab i nek nām*, 52, and of the *Mantiq al ṭair*, 121.
**Auliyā.** *See* **Niẓām al-Dīn Auliyā**, 98.
*Auqāt i namāz i panj gānah*, by Saiyid Maḥbūb 'Alī, 27.
**Aurangābād,** Begam of, letter from Mirzā Nūr al Dīn Muḥammad to, 262 iv.
**Aurangzeb.** *See* **'Ālamgīr I.**
**'Āyishah,** sister of Shāh Jamāl, 47.
**'Āyishah,** wife of Muḥammad, the Prophet, story of, 73 iv.
**Ayodhyāprasāda,** of Lahore, *Tuḥfah i Panjāb*, 249.
**Āzād-bakht,** King, a character in the *Nau-ṭarz i muraṣṣa'*, 129, 131.
(Nawāb) **A'ẓam al-Daulah,** father of Saiyid Muḥyī al-Dīn Khān, Faqīr, 217.
**'Aẓamat Allāh,** Niyāz, *Qiṣṣah i rangīn guftār* (A.H. 1226), 82.
**Aẓhar al-Dīn Khān** Sarhindī, father of Yaqīn, 125.
*Aẓhda-nāmah*, a maṣnawi by Mīr Taqī, *164*.
**'Azīz,** *Qiṣṣah i Chandarbadan o Mahyār*, 100.
**'Azīz,** *Muntakhab i nek-nām*, 52; stories of Imām Ḥusain, etc, 223 v.
**'Azīz** (Āghā), merchant, of Gujarāt, hero of the *Dāstān i Rangīn*, 196.
(Mīrzā) **Bābar,** son of Muḥammad Akbar Shāh, 177.
**Baddhū**, a flower seller of Delhi, heroine of the *Ḥikāyat i Rangīn*, 199.
**Badī' al-jamāl,** princess of China, heroine of the *Qiṣṣah i Saif al-mulūk*, 99.
(Mīr) **Bādil 'Alī Shāh**, religious instructor of Ẓuhūr al Dīn, Ḥātim, 160.
(Saiyid) **Badr al-Dīn,** ancestor of Afsos, 39.
**Badr i Munīr,** heroine of the *Maṣnawī i Mīr Ḥasan*, 225 i.
*Bāgh i Urdū*, by Afsos, *39*.
*Bāgh o bahār*, 98. *129*, *132*.
*Baghchi i bū qalamūn*, by Saiyid Roshan 'Alī Khān, *43*.
(Mir) **Bahādur 'Alī** Ḥusainī, *Naṣr i Benaẓīr*, a prose adaptation of the *Maṣnawī i Mīr Ḥasan*, *225 i*; introduced Mīr Amman to Dr. Gilchrist, 98.
**Bahādur Shāh**, son of Akbar Shāh, chronogram by Mamnūn on his coronation, 177.
**Bahār,** king of Gulistān (in the *Qiṣṣah i Sabz o Rang*), 92.
**Bahār Bapar,** Sindhi version of the *Qiṣṣah i Saif al-mulūk*, *99*.
*Bahār i dānish*, by 'Ināyat Allāh, 75 (*Naql i mūsh ki pādshāhat kard*); 76 (*Naql i brahman dar bāb i kaid i zan*); 85 ix (epitomized version); 266 xvi (story of the merchant's son who married a fairy).
*Bahār i sukhan*, a Maṣnawī, by Afsos, 159.
**Bahāwal Khān,** founder of Bahawalpur, 45.
**Bahāwalpūr,** origin and history of its ruling family, the 'Abbāsī Dā'ūdputras, 45.
**Bahlol,** hero of the *Qiṣṣah i Bahlol i ṣādiq*, 79 anecdote of him, 114.
**Bahrām,** King, hero of the *Hasht kunisht*, 81.
(Mirzā) **Bahrām Khān** Astarābādī, petition from, 262 ix 2.
*Baḥṣ i buṭlān i tanāsukh*, 30.
*Baitāl pachīsī*, by Maẓhar 'Alī Khān, Wilā, *41*.
**Bakhsh Allāh,** scribe, 161.
**Bakhtāwar Singh** Kāyastha, scribe (A.H. 1248), 132.
(Rājā) **Balbhadra Qanaujī,** order from Shāh 'Ālam for his arrest, 262 viii 16.
**Ballantyne** (James), former owner of No. 261; letters, etc., addressed to him, 269.
*Bānat Su'ād*. by Ka'b ibn Zuhair al-Muzanī, translated by Rangīn, 210 iii.

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(Khwājah) **Bandah-nawāz.** *See* **Gisū-darāz,** 99.
**Bānkī Singh,** scribe, 191.
(Mīr) **Bāqir Khān,** Shauq, father of Muḥammad Ḥusain 'Aṭā Khān, Taḥsīn, 129.
**Barakat Allāh Khān,** Dārogḥah at the High Court of Shāhjahānābād, petition from, 262 ix 11.
**Bareilly,** statistics of landowners at, 263.
**Bārha Saiyids,** History of, (1) by Roshan 'Alī Khān, 43 (*Saiyid al-tawārīkh*), (2) by Khwurshed 'Alī Khān, 44.
*Bārid al-ashrār,* by Fatḥ Allāh, 222 i.
**Barlow** (*Sir* Charles), for whom Nawāb Maḥabbat Khan composed his Pushtu grammar *Riyāẓ al-maḥabbat, 161.*
**Barlow** (*Sir* George Hilaro), eulogized by Afsos, 159.
*Barq i lāmi'*, by Mīrzā Ja'far, Faṣīḥ, (A.H. 1230), 20.
**Basant Khān,** friend of Saudā, 146.
**Basant Singh,** Nishāṭ. *See* **Nishāṭ,** 176, 189 vi 3.
*Basātīn,* Persian original of Ibn Nishāṭī's *Phūlban, 103.*
**Bāṭin.** *See* **Ghulām Quṭb al-Din,** of Agra, 61.
**Bayāẓ,** an album containing selections from Hindustani poets, 66.
**Bedār** (Mīr Muḥammad 'Alī), *Dīwān,* 156 7.
**Bedār Bakht,** Prince, appointment of Muḥammad Ḥusain as his instructor in archery, 262 vi 21.
**Bedil,** mukhammasāt by Saudā on poems by, 146 iii.
**Bell** (C. W. Bowdler), translator of Mīr Bahādur 'Alī Ḥusainī's *Naṣr i Benaẓīr,* 225 i.
**Benares,** History of, 70; described by Rangīn, 180.
**Benaẓīr,** Prince, hero of the *Maṣnawī i Mīr Ḥasan,* 225 i.
*Benaẓīr o Badr i Munīr.* See *Maṣnawī i Mīr Ḥasan,* 225 i.
**Benī Narāyan** Kshatrī, *Tanbīh al ghāfilīn* (tr.), 19; *Chār gulshan, 19*; *Dīwān i Jahān, 19.*
**Benmohel** (N. L.), English translation of ten chapters of the *Ārā'ish i maḥfil, 39.*
**Bhadohī,** History of, 67.
**Bhāo Marhaṭṭah** (or Bhāo Rāo), 37, 38.
**Bhāva Miśra,** *Bhāva prakāśa,* 232.
*Bhāva-prakāśa,* by Bhāva Miśra, glossary of Hindi terms occurring therein, 232.
**Bhavānī Dās,** poem in his praise, 114.
**Bhuchchū Beg,** Akbar, *Qiṣṣah i shādī i afyūnī,* 222 viii.
**Bible.** The Gospel of St. Matthew translated by Mīr Ḥasan 'Alī, 34.
*Bikaṭ kahānī,* by Gopāl, 93 ix, 169, 170.
*Bikaṭ kahānī,* by Ilāhī Bakhsh of Kandhla, *169.*
(Rājā) **Bikram Singh,** of Thāna Rājbihār, order from Shāh 'Ālam to, 262 viii 12.
**Bilgrāmī** (Saiyid Husain), editor of the *Mukhtār al-ash'ār, 163, 227 i.*
**Biography,** 52 4, 185 8, 189 v 3, 197 i. *See also* **Anecdotes, History,** and **Romances and Fables.**
(Rajā) **Bīr Singh,** Rajput, orders from Shāh 'Ālam for his imprisonment, 262 viii 6; order for his capture after escaping from prison, 262 viii. 19, 20.
**Birch** (R. C.), employer of Kāśīrāja Khatrī, 261.
**Bird** (William Wilberforce), for whom Qāẓī Muḥammad Sharīf wrote the *Tārīkh i Bhadohīn,* 67.
**Bishan Dayāl,** of Farrukhābād, *Tajribah i khāṣṣ,* 229.
**Bismil,** maṣnawī, 66 iv; two Hindustani poems, 66 ii; mukhammas poems, 66 v; ghazals, 66 vi; ghazals, etc., 66 viii; ghazals, 66 xvi; 66 xviii.
**Bolts** (William), employer of Munshī Muḥammad Shākir, 262.
**Brij Ballab,** letter from Colonel Clive to, 262 iv.
**Brown** (C. P.), Persian Translator to the Government of Madras, for whom the poems of Saudā were collected, 152.
**Budaun,** statistics of landowners at, 263.
*Būjh nirañjana,* 4.
**Būlā,** son of Rustam Ḥabīb, 262 vi 2.
**Bulandshahr,** statistics of landowners at, 263.
*Bulbul i bāgh i Muḥammad,* by Muḥammad Ramaẓān Shāh, *93 iv.*
**Bullock** (Frederick Shore), Collector of Bijnor (A.D. 1890), eulogized by Durgāprasāda, 50.
**Bundelkhand,** History of, 68.
*al Burdah,* by al-Būṣīrī, Dakhani version by Saiyid Muḥammad, 32.
**Burton** (*Sir* Richard), translation of the "Tale of the Simpleton Husband", *76.*
al-**Būṣīrī,** author of *Qaṣīdah i Burdah,* 32.
**Calcutta,** dialogue on, 266 xiv.
**Castes,** Hindu, account of, 46.
**Census** of houses, males, females, etc., taken at Aligarh in June, 1848, 66 ix.
*Chahār chaman i Rangīn,* by Sa'ādat Yār Khān, **Rangīn,** 189 iv, 193, 211 vi (58th anecdote).
*Chahār 'unṣur i Rangīn* (i.e. the first four Dīwāns of the *Nau-ratan,* q.v.), by Sa'ādat Yār Khān, Rangīn, *179.*
**Chandā,** also called Māh liqā, *Dīwān i Chandā,* 218.
**Chandarbadan,** daughter of Rangrāpatī, heroine of 'Azīz's *Qiṣṣah i Chandarbadan o Mahyār,* 100.
**Chandler** (Mr.), for whom No. 258 was copied.
*Chār bāgh,* i.e. the 2nd Maṣnawī in the *Guldastah i Rangīn,* 93 v, 189 vi 2, 211 iv.
*Chār gulshan,* by Benī Narāyan Kshatrī, *19.*

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**Chaudhuri Ḥusām al-Dīn,** *Dīwān i Ḥusām*, 215.
(Rajā) **Chhatar Sen,** letter from Mahārājā Ānand Nārayan to, 262 iv.
(Rājā) **Chhatarsāl,** orders from Shāh 'Ālam to, 262 viii 2, 10.
**Chhatrauwī** Saiyids, 43.
**Christ,** account of his birth and miracles in the *Qiṣṣah i Bībī Maryam*, 73 i.
(Rajah) **Chumpat,** ancestor of the Rajahs Ḍangizāi, 68.
**Clive** (*Colonel* Robert), letters to Rājā Kishan Chand, Rājā Tilok Chand, Brij Ballab and Rājā Raj Ballab, 262 iv; his jāgīr at Ghāṭ Imtiyāzganj, 262 viii 7.
**Code** of Military Rules for the army of Shāh Shujā' al Mulk, 243.
*Compendium to the Book of Common Prayer*, by Henry Martyn, 33.
**Conversation** with an inhabitant of Delhi, 266, 9.
**Cooke** (John), letter to Ḥasan al-Dīn Khān, 262 iv.
**Correspondence,** 262, 269.
**Court** (*Major* H.), translation of *Ārā'ish i maḥfil, 39*; of selections from the Maṣnawīs of Saudā, *146*; of Mīr Bahādur 'Alī Ḥusainī's *Naṣr i Be-naẓīr, 225 i.*
**Crow,** Fable of the nightingales and the, 85 iii.
(Shaikh) **Dalīl Allāh,** Tahsildar, History of Fatehpur, *69*.
**Dalpat Singh,** Rāe, Hazārī, order from Shāh 'Ālam to, 262 viii 9.
**Ḍangizāi Rājahs,** 68.
(Shaikh) **Dārāb,** acknowledgment of the settlement of a claim for money due from, 262 vi 13, 14.
**Dard** (Khwājah Mīr), *Dīwān i Dard*, 138, 139; verses, 66 v; *Āh i sard, 138*: *Asrār al Ṣalāt, 138*; *Dard i dil, 138*; *Ḥurmat i ghinā, 138*; *'Ilm al kitāb, 138*; *Nālah i Dard, 138*; *Sham' i maḥfil, 138*; *Soz i dil, 138*; *Wāqi'āt i Dard, 138*; *Wāridāt i Dard, 138*; his merits discussed, 187; was teacher of (1) Nawāb Maḥabbat Khān, 161 (2) Qā'im, 143; corrected verses of Mīr Ghulām Ḥasan, 225 i.
(Shāh) **Daryā,** eulogized by Rangīn, 183.
**Daryā Ḥasan,** letter in verse from Walī to, 116.
*Daryā i 'ishq*, by Mīr Taqī, 66 xiv, 93 vi, *164*, 222 vii, 225 ii, 226 i.
*Daryā i laṭāfat*, by Mīr Inshā Allāh Khān and Mirzā Muḥammad, Qatīl, *176*.
*Dastān i Rangīn*, by Sa'ādat Yar Khān, Rangīn, 189 iii, 192.
*Dāstān i Rangīn*, by Rangīn, 196.
(Saiyid) **Dā'ūd,** son of Saiyid Abū 'l-Faraḥ Wāsiṭī, 43.
**Dā'ūd,** 'Abbāsī, ancestor of 'Abbāsī Dā'ūdputras, 45.
**Dā'ūdputras.** *See* **'Abbāsī Dā'ūdputras,** 45.
**Daulat Singh,** scribe, 213.
**Days of the week,** names of, 266 xxi.
**Delhi,** conversation with an inhabitant of, 266 ix.
**Devarāja,** minister of Kṛishṇa Rājā, of Mysore, 42.
**Dialogues** on various subjects, 266.
**Dictionaries,** 258 9.
*Dictionary of the Hindustani Language*, by Lieut. Augustus Walter, 259.
**Dilāwar Khān,** Commander at Multan, order from Shāh 'Ālam to, 262 viii 15; employer of Mīr Amman, 98.
(Saiyid) **Dildār 'Alī,** 26, 53.
*Dilpazīr i Rangīn*, by Sa'ādat Yar Khān, Rangīn, *189*.
**Dipchand** Khatrī, scribe, 141.
**Dispute** between a husband, his wife, and his mother-in law, account of a, 73 vi.
*Dīwān i Abjadī*, by Mīr Muḥammad Ismā'il Khān, Abjadī, 137.
*Dīwān i Afsos*, by Mīr Sher 'Alī, Afsos, 159.
*Dīwān i 'Aish*, by Ḥakīm Āghā Jān, of Delhi, 175.
*Dīwān i ākhtah*, by Rangīn, *179*, 182.
*Dīwān i angekhtah*, by Rangīn, *179*, 183.
*Dīwān i Āṣaf*, by Nawāb Āṣaf al-Daulah, 123.
*Dīwān i Ātish*, by Khwājah Ḥaidar 'Alī, Ātish, 212.
*Dīwān i Bedār*, by Mīr Muḥammad 'Alī, Bedār, 156 7.
*Dīwān i bekhtah*, by Rangīn, *179*, 180–1, *187*, 211 vii (selections), 211 viii (Maṣnawī in praise of Benares).
*Dīwān i be-nuqṭah*, by Inshā, 176 ix.
*Dīwān i Chandā*, 218.
*Dīwān i Dard*, by Khwājah Mīr, Dard, 138, 139.
*Dīwān i Faqīr*, by Saiyid Muḥyī al-Dīn Khān, Faqīr, 217.
*Dīwān i gharīb*, by Kalb Ḥusain Khān, Nādir, *242*.
*Dīwān i Ḥusām*, by Chaudhurī Ḥusām al-Dīn, 215.
*Dīwān i Iḥsān*, by Ḥāfiẓ 'Abd al-Raḥmān Khān, 173.
*Dīwān i 'Ishq*, by Mīr 'Izzat Allāh Khān, 'Ishq, 174.
*Dīwān i Jahān*, by Benī Narāyan Kshatrī (A.D. 1814), *19*.
*Dīwān i Jur'at*, by Shaikh Qalandar Bakhsh, Jur'at, 163.
*Dīwān i Maḥabbat*, by Nawāb Maḥabbat Khān, Maḥabbat, 161–2.
*Dīwān i Mīr*, by Mīr Muḥammad Taqī, Mīr, 164.
*Dīwān i Mūmin*, by Muḥammad Mūmin Khān, Mūmin, 213.

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*Dīwān i Qā'im*, by Muḥammad Qiyām al-Dīn, Qā'im, 143.
*Dīwān i rekhtah*, by Mūlchand, *171*.
*Dīwān i rekhtah*, by Rangīn, 179, *187*, 211 vii (selections).
*Dīwān i rekhtī*, by Inshā, 176 xiii.
*Dīwān i rekhtī*, by Rangīn *Dīwān i angekhtah*, *179*, 183.
*Dīwān i Sajjād*, by Ḥakīm Mīr Muḥammad, Sajjād, 124.
*Dīwān i sarāpā*, by Kalb Ḥusain Khān, Nādir, *242*.
*Diwān i Saudā*, 266 vi (27 odes), see also *Kulliyāt i Saudā*.
*Dīwān i Shor*, by Mirzā Maḥmūd Beg, Shor, 216.
*Dīwān i Sirāj*, by Sirāj al-Dīn Aurangābādī (?), 219.
*Dīwan i Soz*, by Saiyid Muḥammad Mīr, Soz, 144.
*Dīwān i Taraqqī*, by Mirzā Muḥammad Taqī Khān, Taraqqī, 172.
*Dīwān i 'Uzlat*, by Saiyid 'Abd al-Walī, 'Uzlat, 102.
*Dīwān i Walī*, 113 20, 266 vii (19 odes).
*Dīwān i Yaqīn*, by In'ām Allāh Khān, Yaqīn, 125.
**Diwānji** (Saiyid Miyān), 44.
*Dīwān-zādah i Ḥātim*, a selection from the *Kulliyāt* of Ẓuhūr al-Dīn, Ḥātim, 160.
**Dodesley** (Robert), *The Economy of Human Life*, translated into Hindustani, Persian, and Arabic, by W. R. Pogson, 178.
**Dog,** story of a merchant and his faithful, 85 x.
**Drake** (Roger), Governor of Calcutta, letter to "Ḥaẓrat Qiblagāh", 262 iv.
(Mullā) **Dūpiyāzah**, Persian epigrams, 135.
**Durgāprasāda,** of Najībābād, *Tawārīkh i Nawāb Najīb al-Daulah*, 50.
*Durr i majālis*, by 'Abd Allāh, Kamīnah, translated from the Persian of Saif al-Ẓafar Naubahārī, 158.
*al-Durr al-mukhtār*, by Muḥammad ibn 'Alī Ḥaṣkafī, *22*.
*Duwāzdah majlis*, 54.
*Economy of Human Life, The*, by R. Dodesley, translated into Hindustani, Persian, and Arabic, by Captain W. R. Pogson, 178.
**Edmonstone** (William), eulogized by Afsos, 159.
**Egypt,** story of a pious queen of, by 'Ājiz, 73 ii.
**Ethics,** 202 ii, 228 9. *See also* **Theology.**
**Examples** of the government of verbs, 266 xiii.
**Extracts** from a note-book, 268 vii.
**Fables and Romances,** 71 98; fables and anecdotes, 85, 95; fable of the fowler and the flock of pigeons, 85 ii; fable of the nightingales and the crow, 85 iii. *See also* **Romances and Fables.**
**Faiz 'Alī,** of Khurāsān, 268 iii.
*Faiz i Mīr*, by Mīr Taqī, *164*.
(Nawāb) **Faiz Ṭalab Khān,** 213.
**Faizī,** mukhammasāt by Mamnūn on lines by, 177 vi.
(Nawāb) **Fakhr al-Daulah** Najaf 'Alī Khān, petition from, 262 ix 10.
**Fakhr al-Dīn,** Chishtī pīr, teacher of Faẓl 'Alī, 23, and of Saiyid Muḥammad Taqī, 147.
*Fāl nāmah*, by Mīr Ja'far, Zaṭalī, 133, 136.
**Faqīr** (Muḥyī 'l-Dīn Khān), *Dīwān i Faqīr*, 217; a poem (by the same poet ?), 93 iii.
**Faqīr Muḥammad** Khān, Goyā, *Anwār i Suhailī*, *86*.
*Faras-nāmah*, by Rangīn, *179*, 209.
**Farīd al-Dīn 'Aṭṭār.** *See* **'Aṭṭār,** 52, 121.
**Farkhandah,** character in Beni Narāyan's *Chār gulshan*, *19*.
**Farkhandah,** dancing girl at Lucknow, addressed by Rangīn in two Maṣnawīs prefixed to the *Dīwān i bekhtah*, 180.
**Farkhandah-bakht,** son of Shāh 'Ālam, pupil of 'Abd al Raḥmān Khan, Iḥsān, 173.
**Farkhandah-siyar** King Āzād-bakht in the *Nauṭarz i murassa'*, 129, 131.
**Farrukh.** *See* **Karāmat 'Alī Khān,** 215.
**Faṣīḥ** (Mīrzā Ja'far), *Barq i lāmi'*, 20.
**Fatehpur,** History of, 69.
**Fatḥ 'Alī.** *See* **'Alī** Ḥusainī Gardezī, 56 8.
(Saiyid) **Fatḥ 'Alī** Riẓawī, teacher of Saiyid 'Alī, Ghamgīn, 221.
**Fatḥ Allāh,** *Bārid al ashrār*, 222 i.
(Mīr) **Fatḥ Allāh,** parwānah granting him 150 bīghas of land in the village of Salīmpūr, 262 v 6.
**Fatḥ al-Dīn,** of Delhi, father of Ẓuhūr al Dīn, Ḥātim, 160.
*Fatḥ-nāmah*, by Maḥmūd, *108*.
*Fatḥ-nāmah i Ṭīpū Sulṭan*, by Ṭarab, 145.
**Fāṭimah,** daughter of Muḥammad, the Prophet, account in Dakhani verse (by Makhdūm Ḥusainī ?) of her conversation with Muḥammad on the subject of their poverty, 223 i; account in Dakhani verse by Makhdūm Ḥusainī of her marriage to 'Alī, 223 ii; story of her, 73 iv; account of a miracle worked by her, 73 ix; her death, 54, 112.
**Fatwās** (in Persian and Urdu), 268 i, iii, iv, v, vi, ix.
*Faẓā'il al-Shuhadā*, by Mīrzā Kalb Ḥusain Khān, *242*.
(Ḥāfiẓ Saiyid) **Faẓl 'Alī,** *Faẓl i bahār* (A.H. 1240), 23.
*Faẓl i bahār*, by Ḥāfiẓ Saiyid Faẓl 'Alī, 23.
**Firāq** (Murtaẓā Qulī Khān), teacher of Bedār, 156.

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**Firāq** (Sanā Allāh Khān), rubā'ī in commendation of the *Guldastah i Rangīn*, 202 ii; verses, 66 v; was the pupil of Dard, 138, and the teacher of 'Ishq, 174.
**Firdausi,** *Shāh nāmah*, *171*.
**Firoz,** son of Nauroz, king of Khurāsān, hero of a Dakhani story, 85 i.
**Firoz Shāh**, king of Egypt (in a poem by 'Ājiz), 73 ii.
**Fowler** and the flock of pigeons, fable of the, 85 ii.
**Fraser** (W.), Commissioner of Delhi, 222 i.
**Gandharūp Sen,** king of Ceylon and father of Padmāvat, 73 iii.
*Ganj i khwubī*, by Mīr Amman, *98*.
**Garcin de Tassy** (J. H.), editor of *Dīwān i Walī*, *113*; translator of (1) *Ta'rīkh i Sher Shāhī*, *41*, (2) Shamlah's version of the Tales of the Four Darweshes, *129*; (3) Mīr Muhammad Taqī's *Daryā i 'ishq*, *226 i*.
**Gardēzī.** *See* **'Alī** Husainī Gardezi.
**Gauhar,** daughter of Jawāhir Singh, heroine of 'Ājiz's *Qissah i La'l o Gauhar*, 110, 111.
**Ghāfil** (Muhammad Hādī), translator of the tales of the third Darwesh and of the king Āzād-bakht under the title of *Marwārīd*, 132.
**Ghālib** (Asad Allāh Khān), friend of Saiyid 'Alī, Ghamgīn, 221; congratulatory verses on the marriage of Mirzā Jawān Bakht, 222 vi.
**Ghamgīn** (Saiyid 'Alī), *Mukāshafāt al asrār*, 221.
*Gharā'ib i Rangīn*, by Sa'ādat Yār Khān, Rangīn, 189 ii 2, 191.
**Gharīb Allāh,** deed of sale of an orchard in Rāmnagar, 262 vi 3.
(Mīr) **Ghāsī** (Saiyid Muhammad Taqī), Saudā's criticism of his marsiyahs, 147, 150.
**Ghauṣ al-A'ẓam**. *See* **'Abd al-Qādir** ibn Mūsā Jīlānī.
**Ghauwāṣī,** *Qissah i Saif al mulūk*, 99, *104*; *Tūtī nāmah*, *99*; was a friend of 'Azīz, 100.
*Ghāyat al autār*, by Khurram 'Alī Bilhaurī, *22*.
**Ghaẓanfar Husain,** letter from, 262 ix 3.
(Nawāb) **Ghaẓanfar Husain Khān,** one of Shāh 'Ālam's generals, 262 viii 15.
(Nawāb) **Ghāzī al-Dīn Khān,** 'Imād al Mulk, panegyrized by Sauda', 210 iv.
**Ghiyāṣ al-Dīn** Tughluq, 47.
**Ghulām Aḥmad,** poem on the Virgin Mary and the birth and miracles of Christ, *73 i*.
(Qāẓī) **Ghulām Aḥmad,** *Aḥkām al nisā* or *Khulaṣah i Sultānī*, 16, 17; *Jawāhir al-Qur'ān*, *16*; *Khulaṣah i Sultānī*, see *Aḥkām al nisā*; *Zād al-mujāhidīn*, *16*.
**Ghulām Aḥmad**, of Delhi, *Hasht Kunisht*, 81.
**Ghulām Akbar,** editor of Mīr Taqī's *Kulliyāt*, *164*.
**Ghulām 'Alī,** *Qiṣṣah i Padmāvat*, 73 iii.
(Saiyid) **Ghulām 'Alī,** of Delhi, *Gurbah nāmah*, 93 i.
(Saiyid) **Ghulām 'Alī,** 'Ishrat. *See* **'Ishrat,** 66 iii, 66 v, 166.
(Saiyid) **Ghulām 'Alī Khān,** uncle of Afsos, 39.
**Ghulām 'Alī Khān,** Qādirī. *See* **Laṭīf,** 109.
**Ghulām 'Alī Khān,** Wahshat. *See* **Wahshat,** 213.
**Ghulām Ḥaidar,** scribe, 77.
**Ghulām Ḥaidar,** of Hughli, editor of the *Kulliyāt* of Saudā, 146; of Mūlchand's *Shāh nāmah*, 171.
**Ghulām Ḥaidar Khān,** uncle of Mūmin, 213.
**Ghulām Hamadānī.** *See* **Mushafī,** 226 ii etc.
(Mīr) **Ghulām Ḥasan.** *See* (Mīr) **Ḥasan,** 141 etc.
**Ghulām Ḥasan Khān,** teacher of Mūmin, 213.
(Mīr) **Ghulām Ḥusain,** Zāhiq, father of Mīr Ghulām Ḥasan, 225 i.
**Ghulām Muḥammad Khān,** Khabīr, *Kharīṭah i surūr*, a verse translation of the Tales of the Four Darweshes, *98*, *129*.
**Ghulām Murtaẓā**, *Tafsīr i sī-pārah i 'amm*, 12.
(Saiyid) **Ghulām Muṣṭafā,** grandfather of Afsos, 39.
**Ghulām Nabī Khān,** father of Mūmin, 213.
**Ghulām Qādir,** scribe, 104.
**Ghulām Qādir Khān,** Rohilla chief, 50.
(Saiyid) **Ghulām Quṭb al-Dīn,** Bāṭin, of Agra, *Gulistān i be khizān* (A.H. 1265), 61.
(Saiyid) **Ghulām Riẓā** Riẓawī, seal, 149.
**Ghulām Ṣafdar,** scribe, 105.
**Ghulām Ẓāmin,** Karam, pupil of Mūmin, 213.
**Gilchrist** (John Borthwick), eulogized by Afsos, 159; suggested the composition of (1) *Atālīq i Hindī*, *41*, (2) *Bāgh o bahār*, 98. (3) *Gulshan i Hind*, 60, (4) *Nasr i Benaẓīr*, *225 i*; directed the printing of *Bāgh i Urdū*, *39*.
**Girdhar Singh,** order from Shāh 'Ālam to, 262 viii 3.
**Gisū-darāz** (Saiyid Muhammad ibn Yūsuf Husainī), verses in his praise (1) by 'Azīz, 223 v (2) by Ghauwāsī, 99.
**Gopāl,** *Bikat-kahānī*, 93 ix, 169.
*Gospel of St. Matthew*, translated by Mīr Ḥasan 'Alī, 34.
**Goyā.** *See* **Faqīr Muḥammad Khān,** 86.
**Grammar,** 260 1, 266, 267.
*Grammar of the Hindostan Language*, by Benjamin Schultz, translated from the Latin, 260, 267 i.
**Grammatical Notes** in English, 266 xxiii.
**Grant** (Charles), Settlement Officer at Muzaffar nagar (1864), 43.
**Grants,** etc., 262.

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**Gubbins** (F. B.), Magistrate of Benares, a decision of, 269.
**Gul,** daughter of the king of Khūzān, heroine of the *Qiṣṣah i Gul o Hurmuz*, 83.
*Guldastah i Hind* = *Kulliyāt i Saudā*, 152.
*Guldastah i 'ishq*, by Nuṣratī, *104.*
*Guldastah i Rangīn*, by Sa'ādat Yār Khān, Rangīn, (A) *179, 187, 189 ii*, 189 vi, 66 xvii (first maṣnawī), 211 iv (first maṣnawī), 211 ii (second maṣnawī), 93 v (second maṣnawī), 211 i (fourth maṣnawī), (B) 202 ii, 204.
*Gulistān*, by Sa'dī, *39*; Dakhani translations, 96, 97.
*Gulistān i be-khizān*, by Ghulām Quṭb al Din, Bāṭin, of Agra, (A.H. 1265), 61.
(Shāh) **Gulshan.** *See* (Shaikh) **Sa'd Allāh,** 112, 138.
**Gulshan,** king of Ṣabā, 92.
*Gulshan i be khār*, by Nawāb Muṣṭafā Khān, Sheftah, (A.D. 1832 4), *61.*
*Gulshan i Hind*, by Mirzā 'Alī, Luṭf, (A.H. 1215), 60.
*Gulshan i 'ishq*, by Nuṣratī, (A.H. 1068), 104 7.
**Gulzār 'Alī.** *See* **Asīr,** 61.
*Gulzār i Ibrāhīm*, by 'Alī Ibrāhīm Khān, (A.H. 1198), *60.*
*Gulzār i Iram* = *Daryā i 'ishq*, by Mīr Muḥammad Taqī, 222 vii, etc.
*Gurbah-nāmah*, by Saiyid Ghulām 'Alī of Delhi, 93 i.
**Gurdezī.** *See* **'Alī** Ḥusainī Gardezī.
**Ḥabīb Allāh,** son of 'Iṣmat Allāh, of Rathāsī, scribe, 94.
*Ḥadā'iq i iṣnā-'asharī*, translated from *Risālah i Saifīyah*, of Saiyid Mahdi 'Alī, by Saif al-Dīn Ḥaidar, (A.H. 1255), 26.
(Mīrzā) **Hādī,** of Lucknow, father of Mīrzā Ja'far, Faṣīḥ, 20.
*Ḥadīqah i Rangīn*, by Sa'ādat Yār Khān, *179.*
**Ḥāfiẓ** Shīrāzī, mukhammasāt on poems of his (1) by Mamnūn, 177 vi (2) by Saudā, 146 iii.
**Ḥāfiẓ al-Dīn Aḥmad,** *Khirad afroz, 86.*
**Ḥafiẓ Allāh,** scribe, 113.
*Haft gulshan*, translated from the Persian of Nāṣir 'Alī Khān Bilgrāmī Wāsiṭī by Maẓhar 'Alī Khān, Wilā, *41.*
(Saiyid) **Ḥaidar,** son of Mīr Niẓām al-Dīn, Mamnūn, 177.
(Khwājah) **Ḥaidar 'Alī,** Ātish. *See* **Ātish,** 212, 66 xvi.
(Mīr) **Ḥaidar 'Alī,** Ḥairān. *See* **Ḥairān,** 39.
**Ḥaidar 'Alī Khān,** of Mysore, 42.
**Ḥaidar Bakhsh,** Ḥaidarī, Munshī at the College of Fort William, 19; *Totā kahānī, 93 v*; metrical version by Rangīn of the fifth tale, 93 v, 189 vi 2.
*Ḥaidar-nāmah*, 42.
(Nawāb) **Ḥaidar Qulī Khān,** Salāmat Jang, Ṣūbadar of Hirāwal and Kandahar, order from Shāh 'Ālam to, 262 viii 21.
(Mīr) **Ḥaidar Shāh,** believed by Garcin de Tassy to be the author of a *Qiṣṣah i Chandarbadan o Mahyār, 100.*
**Ḥairān** (Mīr Ḥaidar 'Alī), teacher of Afsos, 39.
*Ḥairat afzā*, by Muḥammad Qiyām al-Dīn, Qā'im, 143.
(Nawāb Mīrzā) **Ḥajjū,** 187.
*Haju i khārish*, by Qalandar Bakhsh, Jur'at, 227 ii.
*Ḥālāt i Nādir Shāh o Muḥammad Shāh*, translated from the Hindi of Tilok Das, 49.
*Ḥālāt i Nawāb Rashīd Khān*, 51.
*Ḥālāt i Panjāb*, by Mahdī 'Alī, Zakī, 48.
al-**Ḥallāj** (al-Ḥusain ibn Manṣūr), celebrated Ṣūfī, hero of the *Qiṣṣah i Manṣūr*, 80.
**Ḥāmid,** *Jang nāmah i Imām Ḥanīf, 108.*
**Ḥāmid,** mukhammas poems, 66 xv.
**Ḥamīd al-Dīn,** Khan i Khānān, commander at Gujarat, letter deploring his death, 262 ix 3.
**Hānī** ibn 'Urwah, martyrdom, 112.
**Hanswah** (Haswah), account of, 69.
**Ḥaqīqat** (Shāh Ḥusain), *Hasht gulzār, 81*; *Hasht gulgasht, 81.*
**Hare** (Dr. James), for whom Kāśīrāja Khatrī wrote his Panjabi grammar, 261.
**Harington** (John Herbert), suggested translation of *Khulāṣat al tawārīkh*, 39; eulogized by Afsos, 159.
**Hārūn al-Rashīd,** hero of the *Qiṣṣah i Bandagān 'Ālī*, 84 ii.
(Mīr) **Hasan** (Mīr Ghulām Ḥasan), *Maṣnawī i Mīr Ḥasan*, commonly called *Siḥr al bayān* or *Qiṣṣah i Badr i Munīr*, 141, 142, 225 i; excelled in maṣnawīs, 187.
**Ḥasan** ibn 'Alī ibn Abī Ṭālib, accounts of his martyrdom, 54 (*Duwāzdah majlis*), 112 (*Rauẓat al-Shuhadā*), 223 vi (by Ḥusain Aḥmad).
**Ḥasan** ibn Muḥammad al-Ṣaghānī. *See* al **Ṣaghānī,** 22.
**Ḥasan al-Dīn Khān,** letter from Mr. John Cooke to, 262 iv.
**Hasan 'Ali,** scribe, 155.
(Mīr) **Hasan 'Ali,** translator of the Gospel of St. Matthew, 34.
**Ḥasan 'Alī,** 'Izzat. *See* **'Izzat,** 233 41.
(Saiyid) **Ḥasan 'Alī Khān,** known as 'Abd Allāh Khan (Quṭb al Mulk), 44.
**Ḥasan 'Alī Khān** Bahādur, former owner of the *Dīwān i 'Ishq*, 174.
**Ḥasan Āqā,** scribe, 2.
**Ḥasan Muḥammad** Fārūqī, of Bijapur, scribe, 78.
(Mīrzā) **Ḥasan Riẓā Khān,** Nā'ib of Nawāb Āṣaf al-Daulah, 39.



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**Hashshām,** prince of Syria, hero of the *Qiṣṣah i Hashshām o Qamar*, 94.
*Hasht bihisht*, by Amīr Khusrau (Hindustani translation of a prose version), 81.
*Hasht bihisht i Rangīn* (i.e. the six Diwāns with the *Majālis i Rangīn* and the *Akhbār i Rangīn*), by Sa'adat Yār Khan, Rangīn, *179* (see also titles of component parts).
*Hasht gulgasht*, Persian prose version by Shāh Ḥusain, Ḥaqīqat, of Amīr Khusrau's *Hasht bihisht*, and original of Ghulam Aḥmad's *Hasht kunisht*, *81*.
*Hasht gulzār*, by Ḥaqiqat, *81*.
*Hasht kunisht*, translated from the Persian by Ghulām Aḥmad, (A.H. 1217), 81.
**al-Ḥaṣkafī** (Muḥammad ibn 'Alī), *al-Durr al-mukhtār, 22*.
**Ḥasrat** (Mīr Ja'far 'Alī), verses, 66 iii; was teacher of Nawāb Maḥabbat Khan, 161, and of Jur'at, 163.
**Hastings** (Warren), patron of Mamnūn, 177.
**Haswah,** account of, 69.
**Ḥātim** (Ẓuhūr al Dīn), *Dīwān zādah i Ḥātim*, 160; was teacher of Saudā, 146, 179.
**Ḥayāti Malik** of Baghbāzār, report of robbery of Rs. 1,500 from, 262 vi 16.
**Ḥazīn,** verses, 66 iii.
**"Ḥaẓrat Qiblagāh,"** letter from Mr. Roger Drake to, 262 iv.
**Ḥaẓratjī.** *See* **Ghamgīn,** 221.
**Hidāyat** (Hidāyat Allāh Khān), pupil of Dard, 138.
**Hidāyat Allāh,** appointed at Midnapur for the suppression of night robberies and murder, 262 vi 9.
*Hijrat kā risālah*, 268 vii 3.
*Ḥikāyat i bādshāh*, probably by Mīrzā Muḥammad Ismā'īl, 76.
*Ḥikāyat i Rangīn*, the love story of Baddhū, a flower seller of Delhi, by Sa'ādat Yār Khān Rangin, *197*, 199.
*Ḥikāyāt i Rangīn*, seven anecdotes by Sa'ādat Yār Khān, Rangīn, 189 iii 3, 192.
*Hikāyāt i Rangīn*, anecdotes in Maṣnawī verse by Rangīn, 197 iv, 201.
*Ḥikāyat i saudāgar*, by Mīrza Muḥammad Ismā'īl, 75.
**Himmat** (Muḥammad 'Abd al Qādir Khān), redactor of the *Kulliyāt i Saudā*, 152.
*Hindee Moral Preceptor, The.* See *Atālīq i Hindī*, by Maẓhar 'Alī Khān, Wilā, *41*.
Hindustani Grammar, by B. Schultz, 260, 267 i.
**Hirde Narāyan,** scribe, 110.
*Ḥisāb i shar' i sharīf*, chronogrammatic title of the *Ḥadā'iq i iṣnā-'asharī*, 26.
**History,** 35 51, 112, 145, 158, 165, 185 6, 188, 197, 198, 223, 262. *See also* **Biography, Topography, Romances and Fables,** and **Anecdotes.**
*History of the Bārha Saiyids*, by Khwurshed 'Ali Khan, 14.
*Hitopadeśa, 85* ii.
(Nawāb) **Hizbar Jang,** eulogized by Qā'im, 143.
**Hoey** (W.), City Magistrate of Lucknow, 113.
**Holy man** who rode on a tiger, anecdote of a, 85 vi *bis*.
**Hughes** (T. P.), English preface and introduction to Shāh 'Abd al-Qādir's translation of the Qur'an, *5*.
**Humāyūn-bakht,** son of the king of Ceylon, hero of Niyāz's *Qiṣṣah i rangīn guftār*, 82.
**Hunter** (*Dr.* William), at whose request Kāśīrāja Khatrī compiled his Panjābī grammar, 261.
*Ḥurmat i ghinā*, by Dard, *138*.
**Hurmuz,** son of a king of Rūm, hero of the *Qiṣṣah i Gul o Hurmuz*, 83.
**Ḥurr,** death of, 54.
(Shah) **Ḥusain,** Ḥaqīqat. *See* **Ḥaqīqat,** 81.
(Mir) **Ḥusain,** Taskīn, pupil of Mūmin, 213.
(Saiyid) **Ḥusain** Bilgrāmi, editor of the *Mukhtār al ash'ār, 163*.
**Ḥusain** ibn 'Alī, accounts of him and his martyrdom (i) by 'Azīz 223 v, (ii) by Ḥusain Aḥmad, 223 vi, (iii) by Mīr Akbar 'Alī, 53, (iv) by Walī 112, (v) in the *Duwāzdah majlis*, 54.
**Ḥusain** ibn 'Alī al-Wā'iẓ al Kāshifī, author of the *Akhlāq i Muhsinī, 98*; and of the original Persian of the *Anwār i Suhailī*, 86 91, 93 i ("The Partridge and the Quail").
al-**Ḥusain** ibn Manṣūr. *See* al-**Ḥallāj,** 80.
**Ḥusain Aḥmad,** anecdotes of Muḥammad, and an account of the martyrdoms of Ḥasan and Ḥusain, 223 vi.
(Mirzā) **Ḥusain 'Alī,** Sūbedār, letter to his wife, 262 iv.
**Ḥusain 'Alī Khān,** (Amīr al-Umarā), 44.
**Ḥusām** (Chaudhuri Ḥusām al-Dīn), *Dīwān i Ḥusām*, 215.
**Ḥusām al-Dīn** Ḥaidar Khān Nāmī, father of Saiyid Saif al-Dīn Ḥaidar, 26.
**Husband,** his wife, and his mother-in law, account of a dispute between, 73 vi.
**'Ibād Allāh** Mirzā, son of a merchant of Iṣpahān, hero of a maṣnawī in the *Panjah i Rangīn*, 189 v 2.
**Ibn 'Abd al-Ṣamad,** friend of Nuṣratī, 104.
**Ibn Ḥusām,** *Khāwar nāmah* (tr.), 35.
**Ibn Nishāṭī,** *Phūllan*, 103, 122 i, *72*.
**Ibrāhīm** [ibn] Adham, king of Balkh, anecdotes of, 74.

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**Ibrāhīm Khān,** Ẓauq. *See* **Ẓauq,** 66 iii, 66 vii, 222 vi.
**Ibrāhīm Quṭb Shāh,** of Golconda, 35.
**'Ibrat** (Mīr Ẓiyā al Dīn), translator of part of Malik Muḥammad Jāyasī's *Padmāvat, 166.*
*'Ibrat al-ghāfilīn,* by Mīrzā Muḥammad Rafī', Sauda, *146,* 150.
**Iḥsān** ('Abd al-Raḥmān Khān), *Dīvān,* 173.
(Nawāb) **Iḥtirām al-Daulah** Mubāriz al Dīn Khān i Khānan, 262 ix 4.
*Ījād i Rangīn,* by Sa'ādat Yār Khān, Rangīn, 189 i, 190.
*I'jāz i 'ishq,* by Mīr Taqī, *164,* 226 iv.
**Ilāhdād** Faiẓī Sirhindī, *Mudār al afāẓil* (translation), 258.
(Miyān) **Ilāhī Bakhsh,** for whom the index to the *Atālīj al-ṣibyān* was compiled, 21.
**Ilāhī Bakhsh,** of Kandhla, *Bikaṭ kahānī, 169.*
(Maulānā) **Ilāhī Bakhsh,** of Patna, Persian fatwā, 268 iii.
**Ilāhī Bakhsh Khān,** brother of Rangīn, 189 v 5, 199.
**Ilāhyār Beg Khān,** brother of Rangīn, 179, 202 vi.
*'Ilm al Kitāb,* by Dard, *138.*
**Iltifāt Khān,** Jamadār, petition from, 262 ix 5.
**Imām 'Alī** Qādirī Ḥanafī (A.H. 1264), scribe, 27.
**Imām Bakhsh,** Panjabi translation of the *Qiṣṣah i Saif al mulūk, 99.*
**Imām Bakhsh,** Nasikh. *See* **Nāsikh,** 20 etc.
(Mīrzā) **Imām Beg,** scribe, 244.
**Imān** (Sher Muḥammad Khān), teacher of Chandā, 218.
*Imtihān i Rangīn,* by Sa'ādat Yār Khān, Rangīn, *179,* 187, *189.*
**In'ām Allāh Khān,** Yaqīn. *See* **Yaqīn,** 125.
**'Ināyat Allāh,** *Bahār i dānish,* 75 (*Naql i mūsh ki pādshāhat kard*), 76 (*Naql i brahman dar bāb i kaid i zan*), 266, 16 (Story of the merchant's son who married a fairy), 85 ix (epitome).
(Nawāb) **'Ināyat Khān,** eulogized by Qā'im, 143.
(Rājā) **Indar Nārāyan,** Zamīndār of Bahrāmpur, letter to, 262 iv.
**Insān** (Asad Yār Khān), verses addressed to Shāh Wilāyat, 220.
**Inshā** (Mīr Inshā Allāh Khān), *Kulliyāt i Inshā,* 176; *Dīvān i be-nuqṭah,* 176 ix; *Dīvān i rekhtī,* 176 xiii; *Maṣnavī i be nuqṭah,* 176 x; *Murgh-nāmah,* 176 xii; *Shikār nāmah,* 176 xi; *Shīr o birinj,* 176 ii; verses, 65, 66 iii, 66 v; *Daryā i laṭāfat, 176*; *Laṭā'if al-Sa'ādat, 176*; suggested the composition of *Majālis i Rangīn,* 185; was teacher of Shor, 216; regarded by some as the best Urdu poet, 187.
*Intikhāb namāzon kā,* by Henry Martyn, (A.D. 1807), 33.
*'Iqd i Ṣuraiyā,* a Tazkirah of Persian poets by Muṣḥafī, *226 ii.*
**Irvine** (William), former owner of 13, 41, 46, 47, 48, 49, 50, 51, 67, 68, 69, 70, 186, 229, 242.
**'Ishq** (Mīr 'Izzat Allāh Khān), *Dīvān,* 174; verses, 66 iii, 66 v.
**'Ishrat** (Saiyid Ghulām 'Alī), verses, 66 iii, 66 v; completed 'Ibrat's translation of Malik Muḥammad Jāyasī's *Padmāvat, 166.*
**'Ishratī,** poems in praise of 'Abd al Qādir, Jīlānī, 71.
(Saiyid) **Iṣlāḥ al-Dīn Khān,** redactor of the poems of Sauda, 146.
(Shaikh) **Ismā'īl** bin Muḥammad, scribe, 74.
(Nawāb Mirza) **Ismā'īl Beg Khān,** commander of expedition against Mādhojī Sindhia, 179, 197 i.
**Ismā'īl Khaṭṭāṭ Khān,** father of Rustamī, 35.
**'Iṣmat** Bukhārī, mukhammasāt by Mamnūn on lines by him, 177 vi.
*Iṣṭilāḥ al-aqwām,* by Saiyid Roshan 'Alī Khān, *43.*
*'Iyār al shu'arā,* by Khūbchand Kāyastha, of Delhī, called Ẓakā, 63.
*'Iyār i dānish,* by Abū al Faẓl ibn Mubārak, *86.*
**'Izzat** (Ḥasan 'Alī), *Mufarriḥ al qulub,* 233 41.
**'Izzat Allāh,** scribe, 99.
(Mīr) **'Izzat Allāh Khān,** *See* **'Ishq,** 174, 66 iii, 66 v.
(Mīr) **Ja'far.** *See* (Nawāb) **Ja'far 'Alī Khān,** 39.
(Mīrzā) **Ja'far,** Faṣiḥ. *See* **Faṣiḥ,** 20.
(Mīr) **Ja'far,** Zaṭalī. *See* **Zaṭalī,** 133 etc.
(Saiyid) **Ja'far,** called Miyān Ṣāḥib, scribe, 112.
(Mīr) **Ja'far 'Alī.** *See* **Ḥasrat,** 66 iii, 161, 163.
(Nawāb) **Ja'far 'Alī Khān,** called Mīr Ja'far, employer of Afsos's father, 39.
**Ja'far Khān,** reply to order issued by the E. I. Co., 262 ii.
**Jagannāth,** broker, acknowledgment of settlement of a claim, 262 vi 13.
(Mahārājā) **Jagat Rām Rāe,** letter to, 262 iii.
(Khwājah) **Jagdīs Dās,** *farmān* appointing him banker of Parganah Mu'aẓẓamnagar, 262 v 4.
**Jahān,** takhallus of Benī Narāyan Kshatrī, 19.
**Jahāndār Shāh** (Mīrzā Jawān Bakht), collection of Persian and Hindustani poems, 167; was an associate of Afsos, 39, by whom he was eulogized, 159.
**Jahāndār Sulṭān,** hero of 85 ix.
**Jahāngīr,** Emperor of Hindustan, conversation in Persian verse between him and Nūrjahān Begam with Hindustani explanation, 227 iv.

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(Mīrzā) **Jahāngīr,** son of Muḥammad Akbar Shāh, congratulatory poem by Mamnūn on his marriage, 177.
**Jajnerī Saiyids,** 43.
**Jalāl al-Dīn** Akbar Rūmī, anecdote of, 262 x 1.
**Jalāl al-Dīn** Rūmī, called Maulavī Ma'navī, Persian verses, 66 i; *Maṣnavī, 197 iii.*
(Shāh) **Jamāl** Makkī, founder of Rasūlpūr-Jamāl, 47.
**Jamālpūr** (Rasūlpūr Jamāl), History of, 47.
**James** (Mr.), Sardār in the army of Khāndojī Sindhia, 202 vi.
(Mīrzā) **Jān,** Tapish, teacher of Maẓhar 'Alī Khān, Wilā, 41.
**Jān Muḥammad,** appointment as musketeer, 262 vi 22.
*Jang i Khurāsān,* by Karīm al Dīn, 40.
*Jang nāmah* (A.H. 1092), by Sewak, 108.
*Jang-nāmah i Bhāo Marhaṭṭaḥ,* 38.
*Jang nāmah i Bhāo Rāo,* 37.
*Jang nāmah i Imām Ḥanīf,* by Ḥāmid, *108.*
*Jang nāmah i Kābul.* See *Jang i Khurāsān,* 40.
*Jang nāmah i Muḥammad Ḥanīf,* by Maḥmūd, *108.*
*Jang-nāmah i Rangīn,* by Sa'ādat Yār Khān, Rangīn, 197 i, *197 ult.,* 198.
**Jānī Bihārī Lāl.** *See* **Rāzī,** 86.
**Jarrett** (Captain H. S.), editor of the poems of Saudā, 146.
**Jaunpur,** History of, 70.
*Jawāhir al-Qur'ān,* by Ghulām Aḥmad, *16.*
**Jawāhir Singh,** king of the fairies and father of Princess Gauhar in the *Qiṣṣah i La'l o Gauhar,* 110 111.
(Mīrzā) **Jawān Bakht,** son of Shah 'Ālam. *See* **Jahāndār Shāh,** 167 etc.
(Mīrzā) **Jawān Bakht,** youngest son of Bahādur Shāh II, congratulatory verses on his marriage, 222 vi.
**Jay Kishan,** of Delhi, scribe, 81.
**Jay Nārāyan Rāe,** revenue collector of Parganah Nūrpūr, 262 vi 12.
**Jāyasī.** *See* (Malik) **Muḥammad,** 166.
**Jenkins** (Richard), employer of Pandit Jay Kishan, 81.
**Jervis** (Thomas), at whose direction the Dakhani story in 85 vi was written.
**Jīlānī.** *See* **'Abd al-Qādir ibn Mūsā.**
**Johnson** (Richard), for whom 131 was written, and to whom Saudā presented a copy of his *Kulliyāt,* 146.
*Josh i 'ishq,* by Mīr Taqī, *164.*
**Jur'at** (Qalandar Bakhsh), *Dīwān,* 163; Ghazals and other poems, 227 iii; *Haju i khārish,* 227 ii; *Kulliyāt, 163*; *Nāmah i Jur'at* (or *Nāmah i baḥr i ulfat*), 227 i; chronogram on the death of Qā'im, 143; verses, 66 iii, 66 v; was teacher of Ḥaqīqat, 81; regarded by some as the best Urdu poet, 187.
**Ka'b** ibn Zuhair al-Muzanī, *Bānat Su'ād* (translated by Rangīn), 210 iii.
*Kahāwat hā i Rangīn,* by Sa'ādat Yār Khān, Rangīn, 189 iii 2, 192.
*Kaifīyat i shādī i Hinduān,* 266 v.
*Kaifīyat i shādī i Musalmānān.* 266 iii.
**Kaiwān,** King, character in Benī Narāyan's *Chār gulshan, 19.*
**Kalā.** *See* **Kalākām.**
**Kalākām,** daughter of a king of Ceylon, heroine of the *Qiṣṣah i Kāmrūp o Kalākām,* 126 7.
*Kalām i Rangīn,* by Sa'ādat Yār Khān, Rangīn, 202 vii, 208, 211 v (ninth anecdote).
(Mīrzā) **Kalb 'Alī Khān,** father of Mīrzā Kalb Ḥusain Khān, 242.
(Shaikh) **Kalb 'Alī Khān,** Sardār in the army of Khāndojī Sindhia, 202 vi.
**Kalb Ḥusain Khān,** Nādir, *Tauṣīf i zirā'at,* 242; *Dīwān i gharīb, 242*; *Dīwān i sarāpā, 242*; *Faẓā'il al shuhadā, 242*; *Naẓm i Nādir, 242*; *Shakaristān i Nādir, 242*; *Talkhīṣat i mujaddad, 242.*
**Kalīm,** mukhammasāt by Saudā on poems of his, 146 iii.
**Kamāl Khān,** Rustamī. *See* **Rustamī,** 35.
(Shaikh) **Kamāl Muḥammad,** religious teachings, 1, 2.
**Kāmdār Khān,** brother of Mūmin, and court physician to Shāh 'Ālām (A.D. 1759 1806), 213.
**Kaminah** ('Abd Allāh ibn Ḥāfiẓ 'Alī), account in Dakhani verse of the conversion of 'Umar, 223 iv; Dakhani translation of *Durr i majālis,* 158.
**Kāmlatā.** *See* **Kalākām.**
**Kāmrūp,** son of a king of Oudh, hero of the *Qiṣṣah i Kāmrūp o Kalākām,* 126–7.
*Kanz al-Muṣallī, 202 i.*
**Kār-Ṭālab Khān,** Faujdār of Naurangabad, order from Shāh 'Ālam to, 262 viii 16.
**Karāmat 'Alī Khān,** Farrukh, teacher of Chaudhurī Ḥusām al Dīn, 215.
**Karīm al-Dīn,** *Jang i Khurāsān,* 40.
**Karīm Bakhsh.** *See* **Karīm al-Dīn,** 40.
(Saiyid) **Karīm Ḥusain,** collaborator with W. R. Pogson in translating R. Dodesley's *Economy of Human Life* into Hindustani, Persian, and Arabic, 178.
(Lāla) **Kāśīnātha,** brother of the copyist of 136.
**Kāśīrāja** Khatrī, of Lahore, Outlines of Panjabi grammar, 261.

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*Kawā'if i dafn kardan i murdah Musalmānān*, 266, 4.
(Mirzā) **Kāẓim 'Alī**, Jawān, editor of Mīr Taqī's *Kulliyāt*, 164.
**Khabīr.** *See* **Ghulām Muḥammad Khān**, 98, 129.
**Khadījah**, daughter of Muḥammad Amīn Quṭb Shāh and wife of Sulṭān Muḥammad 'Ādil Shāh, 35.
(Mirzā) **Khalīl**, testimony to the accuracy of Mīr Ḥasan 'Alī's translation of St. Matthew's Gospel, 34.
**Khalīq** (Mīr Mustaḥsan), as whose request Muṣḥafī compiled his *Taẓkirah i Hindī*, *226 ii*; was present at a certain meeting of poets, 187.
*Khāliq-Bārī*, a rhymed vocabulary of Persian and Arabic words, popularly ascribed to Amīr Khusrau of Delhi, 252 5.
*Khamsah i Rangīn*, by Sa'ādat Yār Khān, Rangīn, *179*, *187*, 197 201, *202 i*, 203. (For a different application of this title see 179.)
**Khanḍojī** Sindhia, of Gwalior, 179, 202 vi.
*Kharīṭah i surūr*, verse translation by Ghulām Muḥammad Khān, Khabīr, of the Tales of the Four Darweshes, *98*, *129*.
**Khaṭṭāṭ Khān.** *See* **Ismā'il Khaṭṭāṭ Khān**, 35.
*Khāwar nāmah*, by Kamāl Khān, Rustamī, (A.H. 1059), 35.
*Khawāṣṣ al adwiyah*, 231.
*Khirad-afroz*, by Ḥāfiẓ al Dīn Aḥmad, *86*.
**Khūb Muḥammad**, *Amwāj i Khūbī*, 1, 2.
*Khūb tarang*, by Khūb Muḥammad, (A.H. 986), 1, 2.
**Khūbchand** Kāyastha, of Delhi, called Ẓakā, *'Iyār al-shu'arā*, 63.
(Mīrzā) **Khudā Bakhsh.** *See* **Qaiṣar**, 213.
**Khudāyār Khān**, brother of Rangīn, 189 v 1.
*Khulāṣah i sulṭānī* (or *Aḥkām al nisā'*), by Ghulām Aḥmad, 16, 17.
*Khulāsat al tawārīkh*, by Munshī Sujān Rā'e, of Patiala, translated by Afsos under the title *Ārā'ish i maḥfil*, 39.
**Khurram 'Alī** Bilhaurī (d. 1855), *Naṣīḥat al-Mu'minīn*, 22, 168; *Naṣīḥat al-Muslimīn*, *18*, 22; *Ādāb al Ḥaramain*, *22*; *Ghāyat al-auṭār*, *22*; *Risālah i jihād*, *268 vii 3*; *Shifā' al-'alīl*, *22*; *Tuḥfat al akhyār*, *22*.
(Amīr) **Khusrau**, *Khāliq-Bārī*, 252–5; *Qiṣṣah i chahār darwesh*, translated into Hindustani by Mīr Amman under the title *Bāgh o bahār*, 98, and by Taḥsīn under the title *Nauṭarz i muraṣṣa'*, *82*, *98*, 129–132; Persian mustazād. 66 i; *Hasht bihisht* (tr.), 81; mukhammasāt by Mamnūn on lines by him, 177, 6; wrote in six or seven languages, 187.
*Khwāb o khayāl*, by Aṣar, 140.
**Khwājah Ḥaidar 'Alī**, Ātish. *See* **Ātish**, 212 etc.
**Khwājah Mīr Dard.** *See* **Dard**, 138 etc.
**Khwājah Muḥammad Wājid.** *See* **Muḥammad Wājid**, 262 iii.
**Khwurshed 'Ali Khān**, History of the Bārha Saiyids, 41.
**Kifāyat 'Ali** ibn 'Abd al-'Alī Husainī, of Bareilly, *Ẓiyā' al īmān*, 28.
**King** who found a princess in a forest, story of a, 85 vii.
**King** who was versed in astrology, story of a, 85 xii.
**Kirkpatrick** (General). "Plan for a Nagrī grammar," 266.
(Rājā) **Kishan Chand**, letter from Colonel Clive to, 262 iv.
**Kitts** (E. J.), Judge of Bareilly, 48.
**Koh i nūr** diamond, 40.
**Kṛishṇa Rāja**, ruler of Mysore (A.D. 1713 31), brief account of his reign prefixed to the *Ḥaidar-nāmah*, 42.
**Kuhal Singh Rae**, of Haidarabad Fort, order from Shāh 'Ālam to, 262 viii 10.
*Kulliyāt i Inshā*, 176.
*Kulliyāt i Jur'at*, *163*.
*Kulliyāt i Mamnūn*, 177.
*Kulliyāt i Mīr Taqī*, *164*.
*Kulliyāt i Saudā*, *39*, 146 55.
*Kulliyāt i Ẓaṭalī*, 133 6.
**Kunḍaliwāl Saiyids**, 43.
(Lālah) **Kunj Bihārī**, letter from Mr. Macdowan to, 262 iv.
**La'l**, son of Zumurrud Shāh, hero of 'Ājiz's *Qiṣṣah i La'l o Gauhar*, 110, 111.
**Lāl-chand** Sāhū, of Farīdpūr, acknowledgment of the receipt of Rs. 200 borrowed by, 262 vi 5.
**Lalitpūr**, history of. See *Ā'īnah i Bundelkhand*, 68.
**Landowners** in the United Provinces, statistical accounts of, 263.
*Laṭā'if al-Sa'ādat*, witticisms of Nawāb Sa'ādat 'Alī Khān, compiled by Inshā, *176*.
**Laṭif** (Ghulām 'Alī Khān Qādirī), *Ẓafar nāmah*, 109.
**Lees** (W. Nassau), editor of *Ārā'ish i maḥfil*, 39.
**Letters** and official documents collected by Munshī Muḥammad Shākir, 262.
**Letters, etc.**, addressed to Dr. Ballantyne, 269.
**Lloyd** (*Colonel* B. P.), Commissioner of Jhansi (1867), to whom Saiyid Manẓūr Aḥmad offered his *Ā'īnah i Bundelkhand*, 68.
**Luqmān**, *Pand nāmah*, *228*.
**Luṭf** (Mīrzā 'Alī), *Gulshan i Hind*, 60.
(Mīrzā) **Luṭf 'Alī.** *See* **Wilā**, 41.
**Luṭf 'Alī**, Panjābī translation of the *Qiṣṣah i Saif al Mulūk*, *99*.
**Luṭfī**, *Qiṣṣah i Bahlol i ṣādiq*, 79.

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**Macdowan** (?) (Mr.), letters to Khwājah Muḥammad Ashraf and Lālah Kunj Bihārī, 262 iv.
(Miyān) **Machchhū.** *See* **Muḥammad Bakhsh,** 209.
(Mullā) **Madad,** son of Sher Muḥammad, scribe, 1. *Madār al-afāẓil*, by Ilāhdad Faiẓi, 258.
**Mādhojī Sindhia,** maratha commander at Patan, 179, 197 i.
**Madhumālatī,** heroine of the *Gulshan i 'ishq*, 104 7.
(Nawāb) **Maḥabbat Khān,** Mahabbat, *Dīwān*. 161, 162; *Riyāẓ al Maḥabbat, 161*; *Asrār i Maḥabbat, 161*; was employer of Jur'at, 163.
**Maḥbūb,** daughter of a merchant of Benares, heroine of a maṣnawī in the *Panjah i Rangīn*, 189 v 2.
(Saiyid) **Maḥbūb 'Alī,** *Auqāt i namāz i panjgānah*, 27.
**Mahdī 'Alī**, Zakī, *Ḥālāt i Panjāb* (circ. 1850), 48.
**Mahdī 'Alī** ibn Maqṣūd 'Alī, *Risālah i Saifīyah* (tr.), 26.
(Mīrzā) **Mahdī 'Alī Khān,** translator of the *Shamsher khānī, 171.*
(Saiyid) **Mahdī Ḥusain,** of Jaunpur, who wrote Persian notes which formed the basis of Mubārak 'Alī's *Waqā'i' i shahr i Banāras o Jaunpūr*, 70.
**Māh-liqā.** *See* **Chandā,** 218.
**Maḥmūd,** *Jang nāmah i Muḥammad Ḥanīf* or *Fatḥ nāmah, 108.*
(Khwājah) **Maḥmūd,** brother of Rangīn, 189 vi 5.
**Maḥmūd,** Sulṭān of Ghaznī, employer of Saiyid Abū 'l Faraḥ Wāsiṭī, 43.
(Mīrzā) **Maḥmūd Beg,** Shor. *See* **Shor,** 216.
**Maḥmūd Khān,** Rohilla chief, 50.
*Maḥmūd nāmah, 187, 202 iv.*
**Mahrattas,** account of hostilities between them and Ṭipū Sulṭān, 145; their defeat by Aḥmad Shāh Durrānī at Panipat in 1761, 37, 38.
**Mahtāb,** custodian of the garden of the fairies in the romance of Muḥammad Qulī Quṭb Shāh, 122 ii.
**Mahtāb Rā'e,** letter to, 262 iii.
**Mahyār,** hero of 'Azīz's *Qiṣṣah i Chandarbadan o Mahyār*, 100.
*Majālis i Rangīn*, by Sa'ādat Yar Khān Rangīn, 185 6.
*Majmū'ah i naghz*, by Abū al Qāsim of Delhi, 59, *174.*
*Majmū'ah i qiṣaṣ, 73 i, 73 viii.*
*Majmū'ah i Rangīn*, by Sa'ādat Yār Khān Rangīn, *179*, 184, *187*; list of 17 languages and dialects used therein, 202 iii.
**Makhdūm,** *Qiṣṣah i bakhīl, 73 viii*; advice to married women, 73 viii.
**Makhdūm** Ḥusainī (identical with the preceding ?), account in Dakhani verse of a conversation between Muḥammad and Fāṭimah on the subject of their poverty (authorship uncertain), 223 i; account in Dakhani verse of the marriage of 'Alī and Fāṭimah, 223 ii; stories in Dakhani verse of miracles ascribed to Muḥammad, 223 iii.
**Makhdūm i Dīn.** *See* (Saiyid) **Muḥammad Makhdūm i Dīn,** 104.
*Makhzan al adwiyah*, by Muḥammad Ḥusain, glossary of the Hindi medical terms occurring in, 232.
*Makhzan i nikāt*, by Qā'im, 55, *143.*
**Makīn** (Muḥammad Fakhir), 150.
**Malcolm** (*Sir* John), presented by Chandā with a copy of her Dīwān, 218.
**Malhū Beg.** *See* **Shor,** 216.
**Mālik** (al Ashtar), companion of the Caliph 'Alī, 35.
**Malik Muḥammad** Jāyasī, story of Ratan Sen and Padmāvat, *166.*
**Mamnūn** (Mīr Niẓām al Dīn), *Kulliyāt*, 177.
(Maulavī) **Ma'navī.** *See* **Jalāl al-Dīn** Rūmī.
(Rājā) **Mānik Chand,** letter to, 262 iii.
**Manohara,** Prince, hero of the *Gulshan i 'ishq*, 104.
**Mān-Rashīdābād,** founded by Nawāb Rashīd Khān, 51.
**Manṣūr 'Alī,** scribe, 13.
**Manṣūr 'Alī,** Hindustani prose version of the *Qiṣṣah i Saif al mulūk, 99.*
(Ḥusain ibn) **Manṣūr** Ḥallāj, celebrated Ṣūfī, hero of the *Qiṣṣah i Manṣūr*, 80.
*Manṭiq al ṭair* (by 'Aṭṭar), Dakhani verse translation by Za'if, 121.
(Saiyid) **Manẓūr Aḥmad,** *Ā'īnah i Bundelkhand*, 68.
(Saiyid) **Maqbūl Aḥmad,** son of Saiyid Manẓūr Aḥmad, who wrote the English title page of his father's *Ā'īnah i Bundelkhand*, 68.
**Maqbūl al-Daulah.** *See* (Mīrzā) **Mahdī 'Alī Khān,** 171.
(Mīr) **Maqbūl Nabī,** scribe, 147.
**Ma'rifat,** verses, 66 iii.
**Married women,** salutary advice to, by Makhdūm, 73 viii.
**Marshall** (*Captain* George Turnbull), 171.
**Marsiyahs,** by Aṣghar and others, 227 vi, 227 vii.
**Martyn** (Henry), *Intikhāb namāzon kā* (A.D. 1807), (= *A Compendium to the Book of Common Prayer*), 33; was patron of Ghulām Aḥmad of Delhi, 81.
*Marwārīd*, translation of the tales of the Third Darwesh and of the king Āzād-bakht, by Ghāfil, 132.

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**Maryam** (the Virgin Mary), heroine of the *Qiṣṣah i Bībī Maryam*, 73 i.
*Maṣalhā i Hindī*, 266 xx.
**Maṣdar.** *See* **Māshā Allāh Khān,** 176.
**Māshā Allāh Khān,** father of Inshā, 176.
*Mashāriq al-anwār*, by Ḥasan ibn Muḥammad al Ṣaghānī, *22*.
*Maṣnawī*, by Jalal al-Dīn Rūmī, *197 iii*.
*Maṣnawī i be-nuqṭah*, by Inshā, 176 x.
*Maṣnawī i gharā'ib = Mazhar al-'ajā'ib, 189 ii*.
*Maṣnawī i 'ishq i darwesh*, by Qā'im, *143*.
*Maṣnawī i Mīr Ḥasan*, by Mīr Ghulām Ḥasan, 141 2, 225 i.
*Maṣnawī i Mūmin*, by Muḥammad Mūmin Khān, Mūmin, 214.
*Maṣnawī i Muṣḥafī dar jawāb i Mīr Taqī*, by Ghulām Hamadānī, Muṣḥafī, 226 ii.
*Maṭbū' al-ṣibyān = Khāliq bārī*, 252 5.
**Maṭlabī.** *See* (Ḥāfiẓ) **'Alī,** 158.
**Matthew** (St.), Gospel, 34.
**Mauṣūlī.** *See* (Saiyid) **Muḥammad** Mauṣūlī, 72.
**Mazhar,** Persian verses, 66 i.
*Mazhar al-'ajā'ib*, selections from the *Gharā'ib i Rangīn* and the *Guldastah i Rangīn, 189 ii*.
**Mazhar 'Alī Khān,** for whom No. 27 was copied.
**Mazhar 'Alī Khān,** Wilā. *See* **Wilā,** 41.
**Medical glossaries,** 232.
**Medicine,** 209, 230 2.
**Meerut,** statistics of landowners at, 263.
**Memorial** from landowners of the Punjab, 264.
**Merchant** and his faithful dog, story of a, 85 x.
**Metcalfe** (*Colonel*), for whom 130 was copied.
*Mi'at 'āmil*, by 'Abd al Qāhir al-Jurjānī, *176* iii.
*Mi'at al-masā'il*, by Muḥammad Isḥāq ibn Muḥammad Afẓal Fārūqī, translated by Aḥmad Allāh ibn Dalīl Allāh, Ṣiddīqi (A.H. 1245), 24.
**Mihrbān Khān,** friend of Saudā, 146.
**Mihr-chihrah,** daughter of Dilārām, heroine of Niyāz's *Qiṣṣah i rangīn guftār*, 82.
**Military Arts,** 202 vi, 207, 243.
**Military rules,** 243.
**Minnat** (Mīr Qamar al-Dīn), father of Mamnūn, 177; mukhammasāt by Mamnūn on lines of his, 177 vi.
**Minto** (*Lord*), eulogized by Kāśīrāja Khatrī in the preface of his Panjabi grammar, 261.
**Mīr,** *Wafāt nāmah i paighambar*, 165.
**Mīr** (Mīr Muḥammad Taqī), *Daryā i 'ishq* 66 xiv, 93 vi, *164*, 222 vii, 225 ii, 226 i; *Dīwān* 164; *Gulzār i Iram = Daryā i 'ishq*; *I'jāz i 'ishq 164* 226 iv; *Shu'lah i 'ishq*, 226 iii, *146, 164*; verses, 66 v, 224; *Ajgar-nāmah, 164*; *Azhda-nāmah, 164*; *Faiz i Mīr, 164*; *Josh i 'ishq, 164*; *Kulliyāt, 164, 226 i, iii, iv*; *Mu'āmalāt i 'ishq, 164*; *Nikāt al shu'arā, 164*; *Shikār nāmah, 164*; chronogram on his death by Chaudhurī Ḥusam al Dīn, 215; mukhammasat by Saudā on poems of his, 146, 3; regarded by some as the best Urdu poet, 187.
**Mīr,** original takhalluṣ of Soz, 111.
**Mīr 'Abd Allāh.** *See* (Mīr) **'Abd Allāh,** 164.
**Mīr Aṣar.** *See* (Mīr) **Aṣar,** 140 etc.
**Mīr Bahādur 'Alī** Ḥusainī. *See* (Mīr) **Bahādur 'Alī** Ḥusainī, 98, 225 i.
**Mīr Ghāsī.** *See* (Mīr) **Ghāsī,** 147, 150.
**Mīr Ghulām Ḥasan.** *See* (Mīr) **Ḥasan,** 141, 142, 187, 225 i.
**Mīr Ḥasan.** *See* (Mīr) **Ḥasan,** 141, 142, 187, 225 i.
**Mīr Ḥusain.** *See* **Taskin,** 213.
**Mīr 'Izzat Allāh Khān.** *See* **'Ishq,** 174 etc.
**Mir Ja'far.** *See* (Nawāb) **Ja'far 'Alī Khān,** 39.
**Mir Khān,** Faujdār, order from Shāh 'Ālam to, 262 viii 5.
**Mīr Muḥammad Sajjād.** *See* (Mīr) **Muḥammad Sajjād,** 124.
**Mīr Muḥammadī.** *See* **Bedār,** 156 7.
**Mīr Sher 'Alī.** *See* **Afsos,** 39, 159, etc.
**Mīr Taqī.** *See* **Mīr,** 164, etc.
**Mīr Ziyā al-Dīn.** *See* **'Ibrat,** 166; *see* **Ziyā,** 225 i.
(Shaikh) **Mīrān** Anṣārī, scribe, 106.
*Mir'āt al mustahillīn*, excerpt, 114.
**Mirzā,** verses, 66 v.
**Mirzā Maḥmūd Beg,** Shor. *See* **Shor,** 216.
**Mirzā Mughal.** *See* **Ghāfil,** 132, and **Sabqat,** 187.
*Miṣāl-nāmah*, by Ḥakim Muḥammad Muẓaffar Ḥusain Khān, 25.
**Miscellaneous Manuscripts,** 262 9.
*Mitralābha*, *85* ii.
(Saiyid) **Miyān,** called Dīwānjī, 44.
**Miyān Machchhū.** *See* **Muḥammad Bakhsh,** 209.
**Miyān Qādir,** younger brother of Muḥammad Bakhsh, 209.
**Miyān Ṣāḥib.** *See* (Saiyid) **Ja'far,** called Miyān Ṣaḥib, scribe, 112.
**Mohan La'l,** verses, 66 v.
(Rāja) **Mohan Lāl,** letter to, 262 iii.
**Mohinī,** heroine of the *Qiṣṣah i Ṭālib o Mohinī*, 72.
**Molony** (E. A.), Collector of Ghazipur, 67.
**Months,** days of the week, etc., names of, 266 xxi.
**Motī Lāl,** superintendent of Ghāt Imtiyāzganj, order from Shah 'Ālam to, 262 viii 7.
**Motirāma,** Kavīśvara, author of Hindi original of *Qiṣṣah i Mādhūmal aur Kāmakundalā, 41*.
**Mouat** (*Captain* James), at whose instance the *Tārīkh i Sher Shāhī* was translated, 41.
*Mu'āmalāt i 'ishq*, by Mīr Taqī, *164*.
(Shāh) **Mubārak.** *See* **Najm al-Dīn,** Ābrū, 124.
(Saiyid) **Mubārak 'Alī,** Pleader, *Waqā'i' i shahr i Banāras o Jaunpūr*, 70.

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**Mubārak Khān,** ruler of Bahāwalpur, 45.
**Mubāriz al-Dīn,** Khān i Khānān, 262 ix 4.
*Mudallil i sham' o parwānah*, Hindustani version of the story of Ratan Sen and Padmāvat, 166.
*Mufarriḥ al qulūb*, by 'Izzat, 233 41.
(Mīrzā) **Mughal.** *See* **Ghāfil,** 132.
(Mīrzā) **Mughal,** Sabqat, 187.
**Muḥammad,** the Prophet, *'Ahd-nāmah*, 29; anecdotes in Dakhanī verse by Ḥusain Aḥmad, 223 vi; accounts of his miracles (*a*) by Makhdūm Ḥusainī, 223 iii, (*b*) by Thānesarī, 93 ii; story of his flight to the mountains, 73 iv; account in Dakhani verse (by Makhdūm Ḥusaini ?) of a conversation between him and Fāṭimah on the subject of their poverty, 223 i; was the person to whom 'Umar related the story of Hashshām and Qamar, 94; accounts of his death (*a*) in *Dawāzdah majlis*, 54, (*b*) in Walī's *Rauẓat al shuhadā*, 112, (*c*) in Mīr's *Wafāt-nāmah i paighambar*, 165; eulogized by Afsos, 159, by Ghauwāṣī, 99, by Nuṣratī, 104; by Qā'im, 143; account of a woman who burnt herself for love of him, by Ẓa'īfī, 73 vii.
(Saiyid) **Muḥammad,** approved of Persian original of the *Ḥadā'iq i iṣnā 'asharī*, 26
(Saiyid) **Muḥammad,** Dakhani version of the *Qaṣīdah i Burdah*, 32.
(Saiyid) **Muḥammad,** editor of the *Tanbīh al ghāfilīn*, 19.
(Saiyid) **Muḥammad,** father of Saiyīd 'Alī, Ghamgīn, 221.
**Muḥammad** ibn 'Alī. *See* al **Ḥaṣkafī,** 22.
**Muḥammad** ibn Anas, martyrdom, 112.
**Muḥammad** ibn Ḥusam al Dīn. *See* **Ibn Ḥusām,** 35.
**Muḥammad** ibn Sa'īd Būṣīrī, *Qaṣīdah i Burdah*, 32.
**Muḥammad** ibn Yūsuf Ḥusainī, Gīsū darāz. *See* **Gīsū-darāz,** 99, 223 v.
(Saiyid) **Muḥammad** Ḥusainī, Gīsūdarāz. *See* **Gīsūdaraz,** 99, 223 v.
(Malik) **Muḥammad** Jāyasī, original composer of the story of Ratan Sen and Padmāvat, 166.
**Muḥammad** Mauṣūlī, described as author of *Qiṣṣah i Ṭālib o Mohinī*, 72.
**Muḥammad** Qādirī, *Tūṭī nāmah, 93 v.*
(Mirzā) **Muḥammad,** Qatīl. *See* **Qatīl,** 176, 225 i.
(Ḥājī) **Muḥammad,** Rif'atī. *See* **Rif'atī,** 32.
(Mīr Saiyid) **Muḥammad,** Wālih. *See* **Wālih,** 72.
**Muḥammad 'Abd-al-'Azīz,** of Bhitrī, scribe, 46. 48, 50.
**Muḥammad 'Abd Allāh,** poem in praise of Bhavānī Dās, 114.
**Muḥammad 'Abd al-Qādir Khān,** Himmat, redactor of *Kulliyāt i Saudā*, 152.
**Muḥammad 'Ādil Shāh** of Bijapur, 35.
**Muḥammad Aḥsan** Ṣiddīqī, completed Khurram 'Alī's translation of the *Durr al mukhtār, 22.*
(Mīr) **Muḥammad 'Alī,** Bedār. *See* **Bedār,** 156 7.
**Muḥammad 'Alī** Mashhadī, scribe, 167.
**Muḥammad 'Alī Khān,** Sūbedār of Arcot factory, letter from Mr. Russell to, 262 iv.
**Muḥammad Amīn al-Dīn,** Index to *Atālīq al ṣibyān*, 21.
**Muḥammad Amīn Beg,** scribe, 148.
**Muḥammad Amīn Quṭb Shāh,** father of Khadījah, wife of Muḥammad 'Ādil Shāh, 35.
(Nawāb Amīr al Daulah) **Muḥammad Amīr Khān,** friend and patient of Ḥakīm Muḥammad Muẓaffar Ḥusain Khān, 25.
(Shaikh) **Muḥammad Anwar Khān,** order from Shāh 'Ālam to, 262 viii 13.
(Miyān) **Muḥammad Arḥam,** reply to a letter from, 262 iv.
**Muḥammad 'Āshiq,** *Qiṣṣah i Muḥammad Ḥanīf, 108.*
(Khwājah) **Muḥammad Ashraf,** letter from Mr. Macdowan (?) to, 262 iv.
(Mīr) **Muḥammad Ashraf al-Daulah,** of Aurangabad, letter to, 262 i.
**Muḥammad Ashraf Khān,** brother of Rangīn, 189 vi 4.
**Muḥammad 'Aṭā Allāh Khān** (A.H. 1230), scribe, 138.
(Mīr) **Muḥammad A'ẓam,** father of Sajjād, 124.
**Muḥammad Bakhsh,** called Miyān Machchhū, patron of Rangīn, 209.
**Muḥammad Bakhsh Khān,** scribe, 131.
(Mīr) **Muḥammad Bāqir,** scribe, 130.
**Muḥammad Bhīlā** (?), appointment as *kotwāl* of fort at Mūrbhanj, 262 vi 18.
(Nawāb) **Muḥammad Dā'ūd,** entertainer of 'Aẓamat Allāh, Niyāz, 82.
**Muḥammad Fākhir,** Makīn, to whom Ashraf 'Alī Khān submitted his Tazkirah of Persian poets, 150.
**Muḥammad Fakhr al-Dīn** (d. A.H. 1199), religious instructor of Bedār, 156.
**Muḥammad Fakhr al-Dīn Ḥusain,** *Silk i jawāhir*, 228.
**Muḥammad Hādī,** Ghāfil. *See* **Ghāfil,** 132.
**Muḥammad Ḥanīf** (i.e. Ibn al-Ḥanafīyah), third son of 'Alī and hero of Sewak's *Jang nāmah*. 108, and of Laṭīf's *Ẓafar nāmah*, 109.
(Mīr) **Muḥammad Ḥasan,** deed of sale of an orchard to. 262 vi 3.
**Muḥammad Ḥasan** Gujaratī, poems, 114.
(Mīrzā) **Muḥammad Ḥasan,** Qatīl. *See* **Qatīl.**

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(Mīr) **Muḥammad Ḥayāt,** Hindī doharā, 220.
**Muḥammad Ḥusain,** *Makhzan al-adwiyah, 232.*
**Muḥammad Ḥusain,** appointment as instructor of archery, 262 vi 21.
**Muḥammad Ḥusain,** scribe, 121.
**Muḥammad Ḥusain,** scribe, 140.
(Mīr) **Muḥammad Ḥusain,** Saiyid al ḥukamā, chronogram on his death by Mamnūn, 177.
**Muḥammad Ḥusain 'Aṭā Khān,** Taḥsīn. *See* **Taḥsīn,** 129 32, etc.
**Muḥammad Ḥusām al-Dīn Khān,** former owner of, 132.
(Mīrzā) **Muḥammad Ibrāhīm,** brother of Rangīn, 189 vi 6.
(Mirzā) **Muḥammad Ibrāhīm,** Dārōghah of the elephants, order from Shāh 'Ālam to, 262 viii 11.
**Muḥammad Ibrāhīm** ibn Malik Ḥusain Khān *Anwār i Suhailī, 86.*
**Muḥammad Isḥāq,** order appointing him manager of Parganah Amīrpūr, 262 v 5; reply to order issued by the E.I. Co., 262 ii.
**Muḥammad Isḥāq,** grandson of Shāh 'Abd al 'Azīz, 21.
**Muḥammad Isḥāq** ibn Muḥammad Afẓal Fārūqī, *Mi'at al masā'il,* 24.
(Mīrzā) **Muḥammad Ismā'īl,** author of two stories in the Dakhani dialect, 75; probable author of four other stories, 76.
**Muḥammad Ismā'īl,** preacher of Wahhābī doctrines in Delhi, 93 iv.
(Mīr) **Muḥammad Ismā'īl Khān.** *See* **Abjadī,** 137.
**Muḥammad 'Iwaẓ.** *See* **Zarrīn,** 129.
**Muḥammad Kāmil,** *Zar i Ja'farī, 133.*
(Mīr) **Muḥammad Kāẓim Khān,** younger brother of Nawāb Dilāwar Khān and pupil of Mīr Amman, 98.
(Saiyid) **Muḥammad Khān,** one of the Bārha Saiyids, 44.
**Muḥammad Khān** Bangash, Nawāb of Farrukhabad, died A.D. 1743, 262 viii 21.
(Mīr) **Muḥammad Khān,** Sarwar. *See* **Sarwar,** 62, etc.
**Muḥammad Khān,** Thānadār of Makhora, order from Shāh 'Ālam to, 262 viii 4; petition concerning the murder of a mace-bearer in his service, 262 ix 5.
**Muḥammad Khāṭir,** author of a Bengali version of the *Qiṣṣah i Gul o Hurmuz, 83.*
(Saiyid) **Muḥammad Makhdūm i Dīn,** eulogized by Nuṣratī, 104.
(Saiyid) **Muḥammad Mauṣūlī,** described as author of the *Qiṣṣah i Ṭālib o Mohini,* 72.
**Muḥammad Mīr,** Aṣar. *See* **Aṣar,** 140 etc.
(Saiyid) **Muḥammad Mīr,** Soz. *See* **Soz,** 144 etc.
**Muḥammad Muḥibb Allāh,** of Dahri, scribe, 168.
**Muḥammad Mūmin Khān.** *See* **Mūmin,** 213 14.
**Muḥammad Muqīm Khān,** *Qiṣṣah i Chandarbadan o Mahyār, 100.*
**Muḥammad Murād,** appointment as superintendent of the Company's stables, 262 vi 20.
**Muḥammad Murād,** petition from, 262 ix 1.
(Khwājah) **Muḥammad Murād,** Gomāshtah of the Arcot factory, letter to his uncle, 262 iv.
(Mirzā) **Muḥammad Murād,** reply to order issued by the E.I. Co., 262 ii.
(Ḥakīm) **Muḥammad Muẓaffar Ḥusain Khān,** *Miṣāl nāmah,* 25.
**Muḥammad Naqī,** editor of *Tanbīh al ghāfilīn,* 19.
(Khwājah) **Muḥammad Nāṣir,** 'Andalīb. *See* **'Andalīb,** 138, 140.
**Muḥammad Nūr al-Dīn,** scribe, 111.
**Muḥammad Qādirī,** *Ṭāṭī nāmah. 93 v.*
(Mir) **Muḥammad Qāsim,** Faujdār of Bardwān, letter to, 262 i.
**Muḥammad Qāsim,** scribe, 223.
**Muḥammad Qāsim 'Alī,** author of a Hindustani version of the Hindī *Padmāvat* of Malik Muḥammad Jāyasi, *166.*
**Muḥammad Qiyām al-Dīn,** Qā'im. *See* **Qā'im,** 55, 138, 143.
**Muḥammad Qudrat Allāh,** scribe, 228.
**Muḥammad Qulī** Quṭb Shāh, hero of a romance, 122 ii.
(Mīrzā) **Muḥammad Rafī',** Saudā. *See* **Saudā,** 146 55, etc.
**Muḥammad Ramaẓān Shāh,** *Bulbul i bagh i Muḥammad, 93 iv.*
**Muḥammad Rif'atī.** *See* **Rif'atī,** 32.
(Hajī) **Muḥammad Riẓā,** son of Murād Beg (A.H. 1134), scribe, 122 i, ii.
**Muḥammad Rustam,** appointment as artillery-man, 262 vi 22.
(Mīr) **Muḥammad Sajjād.** *See* **Sajjād,** 124.
**Muḥammad Salīm,** of Bhitrī, scribe, 67.
(Mīrzā) **Muḥammad Shafī',** father of Saudā, 146.
**Muḥammad Shāh** Ṭahmāsp Qulī (*sic*), of Persia, letter to, 262 i.
**Muḥammad Shākir,** a collection of letters and other documents, 262.
(Khwājah) **Muḥammad Sharīf,** *farmān* appointing him overseer of Panganah Sulṭānpūr, 262 v 3.
(Qāẓī) **Muḥammad Sharīf,** of Bhadohi, *Tārīkh i Bhadohīn,* 67.
**Muḥammad Ṭāhir,** *Qiṣaṣ al anbiyā, 73 i.*
**Muḥammad Ṭaiyib,** editor of *Tanbīh al-ghāfilīn,* 19.
(Mir) **Muḥammad Taqī,** Mīr. *See* **Mīr,** 164 etc.



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(Saiyid) **Muḥammad Taqī,** called Mīr Ghāsī. *See* (Mir) **Ghāsī,** 147, 150.
**Muḥammad Taqī,** son of Saiyid Abū al-Ma'ālī, scribe, 115.
**Muḥammad Taqī Khān,** Taraqqī. *See* **Taraqqī,** 172, 212.
**Muḥammad Tughluq,** sent Shāh Jamāl to Muhammadabad, 47 iv.
(Nawāb) **Muḥammad 'Umar 'Alī Khān,** Waḥshī. *See* **Waḥshi,** 86.
(Khwājah) **Muḥammad Wājid,** Fakhr al-tujjār, letter to, 262 iii.
**Muḥammad Walī.** *See* **Walī,** 112, etc.
**Muḥammad Walī,** scribe, 181.
**Muḥammad Walī al-Dīn.** *See* **Walī,** 112, etc.
(Nawāb) **Muḥammad Yār Khān,** eulogized by Qā'im, 143.
**Muḥammad Zamān.** *See* **Sulaimān 'Alī Khān,** Widād, 41.
**Muḥammad Zamān Khān** (*Colonel*), Sardār in the army of Khāndojī Sindhia, 202 vi.
(Khwājah) **Muḥammad Zubair,** teacher of Dard's father, 138.
**Muḥammadan** religious obligations, treatise on, 31.
(Mīr) **Muḥammadī.** *See* **Bedār,** 156 7.
**Muḥkam al-Daulah** I'tiqād Jang, title of Tahmāsp Beg Khān, father of Rangīn, 179.
**Muhyi al-Dīn Khān,** Faqīr. *See* **Faqir,** 217.
**Mu'in al-Dīn** Bhāgalpūrī, scribe, 57.
**Muir** (William), Collector of Fatehpur, for whom Dalil Allāh wrote his history of Fatehpur, 69.
**Mu'izz al-Dīn,** Ṣābit, son of Shāh 'Ālam, pupil of Iḥsān, and author of Persian preface to Iḥsān's *Dīwān*, 173.
*Mukāshafāt al-asrār*, by Saiyid 'Alī, Ghamgīn, 221.
*Mukhtār al-ash'ār*, edited by Saiyid Ḥusain Bilgrāmī, *163, 227 i.*
**Mūlchand.** *See* **Munshī,** 171.
(Shāh) **Mulk.** *See* **Shāh Mulk,** 3.
**Mūmin** (Muḥammad Mūmin Khān), *Dīwān*, 213; *Maṣnawī i Mūmin*, 214.
(Saiyid) **Mūmin Khān** (identical with the preceding?), teacher of Āhī, 146.
**Munshī** (Mūlchand), *Shāh-nāmah*, 171; *Dīwān i rekhtah, 171*; *Qawā'id i Urdū, 171.*
*Muntakhab i nek-nām*, translated from the Persian of Shaikh Farīd al Din, 'Aṭṭār, by 'Azīz (A.H. 1200), 52.
*Muntakhabāt i Hindī*, by J. Shakespeare, *39.*
(Saiyid) **Murād 'Alī,** scribe (A.H. 1267), 222 iii, iv, vi.
**Murād Singh,** Jamadār of Ṣūbah Multan, order to, 262 ix 7.
(Rājā) **Muralīdhar,** 262 vi 11.
**Muraṣṣa'-raqam.** *See* **Taḥsīn,** 129 etc.
*Murgh-nāmah*, by Inshā, 176 xii.
**Murtaẓā Qulī Khān,** Fīrāq. *See* **Fīrāq,** 156.
(Saiyid) **Mūsā Riẓā 'Alī,** scribe, 100.
**Mushafī** (Ghulām Hamadānī), *'Iqd i ṣuraiyā, 226 ii*; *Maṣnawī dar jawāb i Mīr Taqī,* 226 ii; *Shāh nāmah, 226 ii*; *Taẓkirah i Hindī, 226 ii*; verses, 65, 66 iii, 66 v, 224; chronograms on the death of Mīr Ḥasan and the composition of his *Maṣnawī, 225 i*; was teacher of Ātish, 212; and of Maẓhar 'Alī Khān, Wilā, 41; regarded by some as the best Urdū poet, 187.
**Mushīr,** verses, 66 iii.
**Mushtarī Shāh,** Princess of Bengal, heroine of the romance of Muḥammad Qulī Quṭb Shāh, 122 ii.
**Music,** 233 41, 101.
**Muslim** ibn 'Aqīl, death of, 53, 54, 112.
(Nawāb) **Muṣṭafā Khān.** *See* **Sheftah,** 61, 213.
**Muṣṭafā Khān,** Yakrang, biographical notice, 65.
(Mīr) **Mustaḥsan,** Khalīq. *See* **Khalīq,** 187, 226 ii.
*Muṣṭalaḥāt i Ṭhagī*, by 'Alī Akbar of Allahabad, 250.
**Muẓaffar Khān,** commander of an expedition to the Deccan, 262 viii 18; order notifying the grant of the jagīr of Parganah Muẓaffarshāhī to him, 262 v 1.
**Muẓaffarnagar,** statistics of landowners at, 263.
*Mūẓih i Qur'ān*, by Shāh 'Abd al Qādir of Delhi, (A.H. 1205), 5, 6, 8, 9, 10, 11.
**Nādir Shāh,** account of the sack of Delhi by, 49; letter to him (?), 262 i; mentioned, 60, 202 vi, 262 viii 11.
*Naghmah i 'andalīb*, chronogrammatic title of the *Gulistān i be khizān*, 61.
**Naḥīf,** verses, 66 v.
**Na'im Beg Khān,** 185.
(Nawāb) **Najaf 'Alī Khān,** petition from, 262 ix 10.
(Mīr) **Najbat Allāh Shāh,** of Rathāsī, *Qiṣṣah i Hashshām o Qamar*, 94.
(Nawāb) **Najīb al-Daulah,** Rohilla chief, account of, 50.
(Ḥāfiẓ) **Najīb Allāh** (A.H. 1239), scribe, 7.
**Najīb Allāh,** son of Barakat Allāh Khān, petition concerning, 262 ix 11.
(Saiyid) **Najm al-Dīn,** son of Saiyid Abū'l-Faraḥ Wāsiṭī, 43.
**Najm al-Dīn,** Ābrū, called Shāh Mubārak (died before A.H. 1161), 124.
**Nakhshabī** (Ziyā' al-Dīn), *Ṭūṭī nāmah, 99.*
*Nālah i Dard*, by Khwājah Mīr, Dard, *138.*
*Nāmah i baḥr i ulfat = Nāmah i Jur'at*, 227 i.
*Nāmah i Jur'at*, by Qalandar Bakhsh, Jur'at, 227 i.

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*Nāmah i Shāh* (A.H. 1059). *See Khāwar nāmah*, 35.
**Nāmdār Khān,** grandfather of Mūmin, and court physician to Shāh ʻĀlam (A.D. 1759 1806), 213.
**Names** of the months, days of the week, etc., 266, 21.
**Nandarāja,** minister of Kṛishṇa Raja of Mysore, 42.
*Naql i brahman dar bāb i kaid i zan*, probably translated by Mīrzā Muḥammad Ismāʻīl, 76.
*Naql i mūsh ki pādshāhat kard*, translated by Mīrzā Muḥammad Ismāʻīl, 75.
*Naql i zan i brahman*, probably by Mīrzā Muḥammad Ismāʻīl, 76.
**Nargund,** capture of (A.D. 1785), 145.
*Naṣīḥat al-Mūminīn* (maṣnawī at the end of *Naṣīḥat al Muslimīn*), by Khurram ʻAlī Bilhaurī, 22, 168.
*Naṣīḥat al Muslimīn*, by Khurram ʻAlī Bilhaurī, *18*, 22, 168 (concluding maṣnawī only).
**Nāsikh** (Imām Bakhsh), verses, 66 v, 66 xvi; was teacher of Faṣīḥ, 20, and of Goyā, 86; regarded by some as the best Urdū poet, 187.
**Nasīm.** *See* **Aṣghar** (Nawāb Aṣghar ʻAlī Khān), 213, etc.
**Naṣīr** (Shāh Naṣīr al Dīn), verses, 66 iii, 66 v, 265; was teacher of Mulchand, Munshī, 171; and of Mūmin, 213; regarded by some as the best Urdu poet, 187.
(Saiyid) **Nāṣir al-Dīn,** eulogized by Mamnūn, 177.
(Shāh) **Naṣīr al-Dīn.** *See* **Naṣīr.**
(Mīrzā) **Nāṣir ʻAlī,** Persian verses, 66 i.
**Nāṣir ʻAlī Khān** Bilgrāmī Wāsiṭī, *Haft gulshan*, *41*.
(Nawāb Āghā) **Naṣīr Khān,** 187.
**Naṣr Allāh Khān,** scribe, 166.
(Nawāb) **Naṣr Allāh Khān,** eulogized by Qāʼim, 143.
*Naṣr i Benaẓīr*, a prose adaptation by Mīr Bahādur ʻAlī Ḥusainī of the *Maṣnawī i Mīr Ḥasan*, *225 i*.
**Nassākh,** chronogram on death of Mīr Ghulām Ḥasan, *225 i*.
**Naujamba,** an ogress in a Dakhani story, 76.
*Nau ratan i Rangin*, by Saʻādat Yār Khān Rangīn, 179 88, *202 ii*, *iv*, 211 vii–viii.
**Nauroz,** king of Khurāsān, in a Dakhani story, 85, 1.
*Nau ṭarz i muraṣṣaʻ*, translation of Amīr Khusrau's *Qiṣṣah i chahār darvish*, by Taḥsīn, *82*, *98*, 129 32.
*Nau-ṭarz i muraṣṣaʻ*, by Zarrīn, *129*.
**Nawāb al-Mulk,** letter to Rāʼe Dalpat Singh, 262 iv.
**Nawāz ʻAlī Khān,** petition concerning him, 262 ix 1.
**Nawāzī Malik,** appointment as *kotwāl* of the fort at Hooghly, 262 vi 17.
(Mīrzā) **Nawāzish ʻAlī Khān,** son of Nawāb Sālār Jang and associate of Mīr Ghulām Ḥasan, 225 i.
*Naẓm i Nādir*, by Kalb Ḥusain Khān, Nādir, *242*.
*Naẓm i Rangīn*, by Saʻādat Yār Khān, Rangīn, 195.
**Nicholls** (George Jasper), Judge of Moradabad, 50, 51.
**Nightingales** and the crow, fable of the, 85 iii.
(Rāja) **Nihāl Singh,** of Kapurthala (A.D. 1849 52), for whom Mahdī ʻAlī wrote his *Ḥālāt i Panjāb*, 48.
*Nikāḥ i ṣānī kā risālah*, 268 vii 4.
*Nikāt al shuʻarā*, by Mīr Taqī, *164*.
(Saiyid) **Niʻmat Allāh,** verses, 114.
**Niʻmat Allāh Khān,** Shāh ʻĀlam's wazīr and Mīr Bakhshī, eulogized by Qaʼim, 143.
*Niṣāb i Rangīn* (pt. iii of the *Khamsah*), by Saʻādat Yar Khān, Rangin, 197 ii; 200.
*Niṣāb i Turkī*, by Rangīn. See *Niṣāb i Rangīn*.
**Nishāṭ** (Basant Singh), letter in the form of a maṣnawī from Rangin to him (3rd maṣnawī in the *Guldastah i Rangīn*), 189 vi 3; was a pupil of Inshā, 176.
**Niyāz** (Afẓal ʻAlī Khān), accompanied Rangīn to Calcutta, 179.
**Niyāz** (ʻAẓamat Allāh), *Qiṣṣah i rangīn guftār*, 82.
**Niẓām ʻAlī Khān,** of Ḥaidarābād (A.D. 1761–1803), 218.
(Munshī) **Niẓām al-Dīn,** author of a chronicle of the events of the British invasion of Afghanistan in 1838, *40*.
(Mīr) **Niẓām al-Dīn,** Mamnūn. *See* **Mamnūn,** 177.
(Shāh) **Niẓām al-Dīn Aḥmad** Qādirī, Governor of Delhi, uncle of Saiyīd ʻAlī, Ghamgin and pupil of Rangīn, 221.
**Niẓām al-Dīn Auliyā,** for whom Amīr Khusrau composed his *Qiṣṣah i chahār darvesh*, *98*.
**Note-book,** extracts from a, 268 vii.
**Numerals** with transliteration, 266 xvii.
**Nūr** (Ẓuhūr Allāh Khān), verses, 66 iii.
(Mirzā) **Nūr al-Dīn Muḥammad,** letter to the Begam of Aurangabad, 262 iv.
*Nūr al-maʻrifat*, by Shāh Walī Allāh, *112*.
**Nūr Muḥammad,** successor of Maulānā Fakhr al-Dīn as Chishtī pīr, 23.
**Nūr Muḥammad,** of Bhatner, controversy with Muḥammad Ramaẓān Shāh, 93 iv.
**Nūrjahān,** heroine of a Dakhani story, 85, 8.

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**Nūrjahān** Begam, conversation in Persian verse between her and the Emperor Jahāngīr, with Hindustani explanation, 227 iv.
**Nuṣratī** (A.H. 1068), *'Alī nāmah*, 36; *Gulshan i 'ishq*, 101 7; *Guldastah i 'ishq*, *104*.
**Obligations,** religious, treatise on, 31.
**Ochterlony** (David), heading of a petition addressed to him, 209.
**Orders,** official, 262.
**Outlines** of Panjabi grammar, by Kāśīrāja, Khatrī, of Lahore, (A.D. 1811), 261.
**Padmāvat,** daughter of Gandharūp Sen, king of Ceylon, heroine of the *Qiṣṣah i Padmāvat*, 73 iii, and of the *Mudallil i sham' o parwānah*, 166.
*Padmāvat*, translated from the Hindi of Malik Muḥammad Jayasī (1) by Muḥammad Qāsim 'Alī, *166*, (2) by 'Ibrat and 'Ishrat, *166*.
(Saiyid) **Pahāṛ Khān.** *See* (Saiyid) **Parwarish 'Alī Khān,** 43.
**Pahlwān Singh,** Jamadār of Ṣūbah Multan, order to, 262 ix 7.
*Pañchhī bāchā* (A.H. 1131), Dakhani translation of the *Mantiq al ṭair*, 121.
*Pand nāmah*, ascribed to Luqmān, from which Muḥammad Fakhr al Dīn Ḥusain's *Silk al-jawāhir* was chiefly compiled, *228*.
*Pand nāmah*, translated by Maẓhar 'Alī Khān, Wila, from Sa'dī's poem, *41*.
**Panipat,** Battle of (A.D. 1761), 37, 38.
**Panjab,** History of the, 48.
**Panjab,** Memorial from landholders of the, 264.
**Panjāb Rām** Ṣaidalwāl, order from Shāh 'Ālam to, 262 viii 6.
**Panjabi Grammar,** by Kāśīrāja Khatrī, 261.
*Panjah i Rangīn*, by Sa'adat Yār Khān, Rangīn. *179*, *187*, 189 i, 189 v, 194, 211 iii (third maṣnawī), 211 ix (first maṣnawī), 93 x (first maṣnawī).
*Panjah i Rangīn* (different from the preceding), by Sa'adat Yār Khān, Rangīn, 195 (pt. iv), 196 (pt. v).
**Pannū,** character in a romance, *161*.
**Paradigms** of Hindustani verbs, 267 ii.
(Saiyid) **Parwarish 'Alī Khān,** ancestor of Roshan 'Alī Khān, 43.
**Persian,** Hindustani, Arabic, and Sanskrit Miscellanies, 267.
**Petitions,** etc., 262.
**Pharmacopœia** of European Medicaments, apparently by a European author, 230.
**Phillott** (*Lieut. Col.* D. C.), translator of the *Faras-nāmah i Rangīn*, 209.
*Phūllan*, by Ibn Nishāṭī, *72*, 103, 122 i.
**Pigeons,** Fable of the fowler and the flock of, 85 ii.
**Pīr Muḥammad** (A.H. 1158), scribe, 122 iii.
**Plato,** anecdote of, 85 xii.
**Poems,** miscellaneous, 227, 266.
**Poetry,** 1 4, 20, 23, 32, 35 8, 40, 52, 66, 71 4, 77 80, 82, 92, 93 ii iii, 93 v–x, 94, 99 227, 252 7, 265–6. *See also* **Tazkirahs.**
**Pogson** (*Captain* W. R.), translator of R. Dodesley's *Economy of Human Life* into Hindustani, Persian, and Arabic, 178.
**Princess,** who was found in a forest by a king, story of a, 85, 7.
**Qabūl.** *See* (Mīrzā) **Mahdī 'Alī Khān,** 171.
(Mīrzā) **Qādir Bakhsh,** 222 iii.
**Qā'im** (Muḥammad Qiyām al Dīn), *Dīwān i Qā'im*, 143; *Ḥairat afzā*, 143; *Makhzan i nikāt* (A.H. 1168), 55, *143*; *Ramz al-ṣalāt*, 113; *Maṣnawī i 'ishq i darwesh*, *143*; was a pupil of Dard, 138.
**Qaiṣar** (Mīrzā Khudā Bakhsh), pupil of Mūmin, 213.
**Qalandar 'Alī** ibn Ghulām Ḥusain 'Alī, Persian treatise on grammar, 142.
**Qalandar Bakhsh,** Jur'at. *See* **Jur'at,** 163, etc.
**Qamar,** Princess, heroine of the *Qiṣṣah i Hashshām o Qamar*, 94.
(Mīr) **Qamar al-Dīn,** Minnat. *See* **Minnat,** 177.
*Qāmi' al-bid'at*, by Zain al-'Ābidīn, 222 ii.
*Qaṣīdah i Burdah*, with a version by Saiyid Muḥammad, 32.
*Qaṣīdah i Ghauṣīyah*, by 'Abd al Qādir ibn Mūsā Jīlānī, translated by Sa'ādat Yār Khān, Rangīn, 210 ii.
*Qaṣīdah i shahr-āshūb*, by Saudā, 146 i, 153.
**Qāsim** (Mīr Qudrat Allāh Qādirī) *Majmū'ah i naghz*, 59; was father of 'Ishq, 174.
**Qāsim,** nephew of Ḥusain, account of his death, 54.
**Qāsim Beg,** Hijrī, father of Luṭf, 60.
**Qatīl** (Mīrzā Muḥammad Ḥasan), *Daryā i laṭāfat*, *176*; Persian chronogram on the date of the composition of the *Maṣnawī i Mīr Ḥasan*, 225 i.
*Qaul al jamīl*, by Shāh Walī Allāh, *22*.
*Qawā'id i Urdū*, by Mūlchand, *171*.
*Qiṣaṣ al-anbiyā*, by Muḥammad Ṭāhir, *73 i*.
*Qiṣṣah i Abū Shaḥmah* (A.H. 1090), by Amīn, 71.
*Qiṣṣah i achambā* = *Qiṣṣah i Ṭālib o Mohinī*, 72.
*Qiṣṣah i Anār Rānī*, 84 i.
*Qiṣṣah i Badr i Munīr* = *Maṣnawī i Mīr Ḥasan*, by Mīr Ghulām Ḥasan, 141–2, 225 i.
*Qiṣṣah i Bahlol i ṣādiq*, by Luṭfī, 79.
*Qiṣṣah i bakhīl*, by Makhdūm, *73 viii*.
*Qiṣṣah i Bandagān 'Alī*, 84 ii.

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*Qiṣṣah i baṣīr u kūhānah pusht*, 266 ii.
*Qiṣṣah i Bībī Maryam*, 73 i.
*Qiṣṣah i chahār darvīsh*, by Amīr Khusrau, translated into Hindustani by Mīr Amman under the title *Bāgh o bahār*, 98, by Muḥammad Ḥusain 'Aṭā Khān, Taḥsīn, under the title *Nau ṭarz i muraṣṣa'*, 129, by Khabīr, *129*, by Shamlah, *129*, by Zarrīn, *129*.
*Qiṣṣah i Chandarbadan o Mahyār*, by 'Azīz, 100.
*Qiṣṣah i Chandarbadan o Mahyār*, by Mīr Ḥaidar Shāh (?), *100*.
*Qiṣṣah i Fīroz Shāh*, title given by Garcin de Tassy to, 73 ii.
*Qiṣṣah i Gul o Hurmuz*, 83.
*Qiṣṣah i Hashshām o Qamar*, by Mīr Najbat Allāh Shāh, of Rathāsī, 94.
*Qiṣṣah i Ibrāhīm Adham i Balkh*, 74.
*Qiṣṣah i Kāmrūp o Kalākam*, by Taḥsīn al-Dīn, 126 7.
*Qiṣṣah i khusrawān i 'Ajam*, chronogrammatic title of Mūlchand's *Shāh nāmah*, 171.
*Qiṣṣah i La'l o Gauhar*, by 'Ājiz, 110 11.
*Qiṣṣah i Mādhūmal aur Kāmakundalā*, translated from the Braj-bhāshā of Motīrāma Kavīśvara, by Maẓhar 'Alī Khān, Wilā, *41*.
*Qiṣṣah i mainā*, 77, 78.
*Qiṣṣah i Manṣūr*, by Aḥmad 'Alī Sivarājpūrī, 80.
*Qiṣṣah i Muḥammad Ḥanīf*, by Muḥ. 'Ashiq, *108*.
*Qiṣṣah i mu'jizah i Bībī Fāṭimah Zuhrah*, 73 ix.
*Qiṣṣah i Padmāvat*, by Ghulām 'Alī, 73 iii.
*Qiṣṣah i rangīn guftār*, by Aẓamat Allāh, Niyāz 82.
*Qiṣṣah i Sabz o Rang*, by 'Āshiq, 92.
*Qiṣṣah i Saif al mulūk*, by Ghauwāṣī, 99.
*Qiṣṣah i shādī i afyūnī*, by Bhuchchū Beg, Akbar, 222 viii.
*Qiṣṣah i sipāhī u faqīrān*, 266, 15.
*Qiṣṣah i Ṭālib o Mohinī*, by Mīr Saiyid Muḥammad, Wālih, 72.
*Qiṣṣah min Bahār i dānish*, 266 xvi.
(Mīr) **Qudrat Allāh** Qādirī (Abū 'l-Qāsim). *See* **Qāsim,** 59, 174.
**Qudrat Allāh Khān,** Qāsim. *See* **Qāsim,** 59, 174.
*al-Qur'ān*, Shāh 'Abd al Qādir's translation and notes (*Mūẓiḥ i Qur'ān*), 5, 6, 8, 9, 10, 11; Shāh Rafī' al Dīn's translation, 6, 7, 8; *Tafsīr i sī-pārah i 'amm*, by Ghulām Murtaẓā, 12; *Tafsīr i Sūrah i Qāf*, 14; *Tafsīr i Sūrah i Raḥmān*, 15; *Tafsīr i Sūrah i Yūsuf*, 13; extracts from the *Qur'ān* with Hindustani translations, 268 vii 2.
**Qurbān 'Alī Khān,** son of Nawāb Fakhr al Daulah Najaf 'Alī Khān, petition concerning, 262 ix 10.
(Ḥakīm Mīr) **Quṭb al-Dīn.** *See* (Saiyid) **Ghulām Quṭb al-Dīn,** 61.
**Quṭb al-Mulk.** *See* (Saiyid) **Ḥasan 'Alī Khān,** 41.
**Quṭb i 'Ālam,** of Gujarāt, ancestor of Soz, 111.
**Quṭbī,** *Terah māsah*, 93 vii.
*Qurrat al īmān*, by Rangīn, 210 i.
**Rā'e Dalpat Singh,** karorī of Parganah Fatḥ Singh, letter from Nawāb al Mulk to, 262 iv.
(Shāh) **Rafī' al-Dīn,** of Delhi, Urdu translation of the *Qur'ān*, 6, 7, 8; *Tanbīh al ghāfilīn* (Urdu translation), 19.
**Rafī' al-Dīn,** Saudā. *See* **Saudā**, 116–55 etc.
(Mīrzā) **Rafī' Allāh Beg,** 262 vi 19.
*Rāga-mālā*, by 'Uzlat, 101.
(Shaikh) **Raḥmat,** deed of surety executed by, 262 vi 4.
**Raḥmat Allāh Khān,** one of Shah 'Ālam's generals, 262 viii 15.
(Ḥāfiẓ) **Raḥmat Khān**, Rohilla chieftain, father of Nawāb Maḥabbat Khan, 161.
(Rājā) **Rāj Ballab,** letter from Col. Clive to, 262 iv.
(Dīwān) **Rājib Lochan,** order from Shāh 'Ālam to, 262 viii 8.
**Rām Dev,** order for arrest of, 262 viii 6.
**Rām Dev,** Gomāshtah for Rājā Muralīdhar, letter to, 262 vi 11.
(Rājā) **Rām Narāyan,** letter to, 262 iii.
*Ramaseeana*, by Captain W. H. Sleeman, *250*.
(Shāh) **Ramaẓān 'Alī,** *Ākhir gasht*, 128.
**Ramz,** original takhalluṣ of Ẓuhūr al-Dīn Ḥātim, 160.
*Ramz al ṣalāt*, by Qā'im, 143.
**Rang,** daughter of Gulshan, king of Ṣabā, (in the *Qiṣṣah i Sabz o Rang*), 92.
**Rangīn** (Sa'ādat Yār Khān), *'Ajā'ib o gharā'ib i Rangīn*, 189 ii, 191; *Akhbār i Rangīn*, *179*, 188, *197 i*; *Asp-nāmah*. See *Faras-nāmah*; *Chahār chaman i Rangīn*, 189 iv, 193, 211 vi (58th anecdote); *Chār bāgh*, 93 v, 189 vi 2, 211 iv; *Chahār 'unṣur*, *179* (see also titles of component parts); *Dastān i Rangīn*, 189 iii, 192; *Dāstān i Rangīn*, 196; *Dilpazīr i Rangīn*, *189*; *Dīwān i āmekhtah*, *179*, 182; *Dīwān i angekhtah*, *179*, 183; *Dīwān i bekhtah*, *179*, 180 1, *187*, 211 vii (selections), 211 viii (maṣnawī in praise of Benares); *Dīwān i rekhtah*, 179, *187*, 211 vii (selections); *Faras-nāmah*, *179*, 209; *Gharā'ib i Rangīn*, 189 ii 2, 191; *Guldastah i Rangīn* (A) *179*, *187*, *189 ii*, 189 vi, 66 xvii (first maṣnawī), 211 iv (first maṣnawī), 93 v (second maṣnawī), 211 ii (second maṣnawī), 211 i (fourth maṣnawī), (B) 202 ii, 204; *Ḥadīqah i Rangīn*, *179*; *Hasht bihisht i Rangīn*, *179* (see also titles of component

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parts); *Ḥikāyat i Rangīn*, the love story of Baddhū, a flower seller of Delhi, *197*, 199; *Ḥikāyāt i Rangīn* (seven anecdotes), 189 iii 3, 192; *Ḥikāyāt i Rangīn*, anecdotes in Maṣnawī verse, 197 iv, 201; *Ijād i Rangīn*, 189 i, 190; *Imtiḥān i Rangīn*, *179*, 187, *189*; *Jang nāmah i Rangīn*, 197 i, *197 ult.*, 198; *Kahāwat-hā i Rangīn*, 189 iii 2, 192; *Kalām i Rangīn*, 202 vii, 208, 211 v (ninth anecdote); *Khamsah i Rangīn*, *179*, *187*, 197 201, *202 i*, 203 (for a different application of this title see 179); *Majālis i Rangīn*, 185 6; *Majmū'ah i Rangīn*, *179*, 184, *187*; list of 17 languages and dialects made use of in this dīwān, 202 iii; *Nau-ratan i Rangīn*, 179 88 *202 ii*, *iv*, 211 vii viii; *Naẓm i Rangīn*, 195; *Niṣab i Rangīn* or *Niṣāb i Turkī*, 197 ii, 200; *Panjah i Rangīn* (A), *179*, *187*, 189 i, 189 v, 194, 93 x (first maṣnawī), 211 ix (first maṣnawī), 211 iii (third maṣnawī); *Panjah i Rangīn* (B), 195 6; *Qawwat al īmān*, 210 i; *Rangīn-nāmah*, *179*, *187*, 202 iv, 205; *Sab' saiyārah i Rangīn*, *179*, *184*, *197*, 202 8, 211 v; *Sanjah i Rangīn*, 202 iii; *Sāqī nāmah i Rangīn*, 202 v, 206; *Shahr-āshūb*, 189 iii 1, 192; *Shash jihat i Rangīn*, *179*, *187*, 189 94, 211 i, ii, iii, iv, vi, ix; *Tajribah i Rangīn*, 202 vi, 207; *Tarjamah i Qaṣīdah i Bānat Su'ād*, 210 iii; *Tarjamah i Qaṣīdah i Ghauṣīyah*, 210 ii; *Taṣnīf i Rangīn*, *197 ult.*, 202 i, 203; selections from his poems, 211; verses, 65, 66 iii; was teacher of Shor, 216.

*Ranaīn-nāmah*, by Sa'ādat Yār Khān, Rangīn, *179*, *187*, 202 iv, 205.

**Ranjit Singh,** took the Koh i nūr diamond from Shah Shujā', 40.

(Nawāb) **Rashīd Khān,** founder of Man Rashidabad, historical account of (*Ḥālāt i Nawāb Rashīd Khān*), 51.

**Rashk** (Mīr 'Alī Ausaṭ), chronogram on the death of Ātish, 212.

**Rasūlpūr-Jamāl,** History of, 47.

**Ratan Sen,** king of Chitor, hero of the *Qiṣṣah i Padmāvat*, 73 iii, and of the *Mudallil i sham' o parwānah*, 166.

*Rauẓat al shuhadā*, by Walī, 112, 122 iii.

**Rāzī** (Jānī Bihārī Lāl), *Arzhang i Rāzī*, *86*.

*Rāziq bārī*, a rhymed vocabulary of Persian and Arabic words, 257.

**Religious obligations** and future rewards and punishments, Treatise on, 31.

**Rif'atī** (Ḥājī Muḥammad), *Shu'ab al īmān*, 32.

*Risālah i jihād*, by Khurram 'Alī, *268 vii 3*.

*Risālah i munājātī*, by Shams al Dīn Gujarātī, 222 iv.

*Risālah i Saifīyah*, by Saiyid Mahdī 'Alī, 26.

*Risālah i tauḥīdah*, 222 iii.

*Riyāẓ al Maḥabbat*, Pushtu grammar by Nawāb Maḥabbat Khān, *161*.

(Saiyid) **Riẓā Ḥasan,** scribe, 142.

**Robbers,** story of a band of, 85 v.

**Roberts** (W.), Magistrate of Mirzapur (1852 6), at whose request the *Tārīkh i Bhadohīn* was revised, 67.

**Robertson** (Mr.), Deputy Collector of Aligarh, memorandum of census taken in June, 1848, 66 ix.

**Roebuck** (*Captain* Thomas), Secretary to the College of Fort William and patron of Benī Narāyan Kshatrī, 19; editor of *Khirad-afroz*, *86*.

**Romances and Fables,** 71 98, 99 100, 103 11, 122 i ii, 126 7, 129 32, 141–2, 166, 171, 189 v 2, 189 vi 2, 199, 202 v, 206, 214, 222 viii.

**Roshan 'Alī Khān,** of Miranpur, *Saiyid al-tawārīkh* (A.H. 1285), 43; *Bāqhchi i būqalamūn* (A.H. 1255), *43*; *Iṣṭilāḥ al aqwām*, *43*.

**Roshan Khān** Gujarātī, order from Shāh 'Ālam to, 262 viii 14.

**Rukhshān** (Nawāb Ziyā al-Dīn Aḥmad Khān), ghazals, 66 xi.

**Rūmī.** *See* **Jalāl al-Dīn** Rūmī, 66 i, 197 iii.

**Russell** (Mr.), letter to Muḥammad 'Alī Khān, 262 iv.

(Āqā) **Rustam,** superintendent of the artillery, order from Shāh 'Ālam to, 262 viii 11.

(Mirzā) **Rustam 'Alī,** Faujdār of Midnapur, letter to Rājā Sāhu, 262 iv.

**Rustam Ḥabīb,** a deed of bondage executed by, 262 vi 2.

**Rustamī** (Kamāl Khān), *Khāwar nāmah*, 35.

(Chaudhurī) **Sa'ādat 'Alī,** father of Chaudhurī Ḥusām al-Dīn, 215.

(Nawāb) **Sa'ādat 'Alī Khān,** patron of Inshā, 176, and hero of his *Shikār nāmah*, 176 xi; patron of Mīr Taqī, 164; *Laṭā'if al-sa'ādat* (a collection of his witticisms compiled by Inshā), *176*.

**Sa'ādat Yār Khān,** Rangīn. *See* **Rangīn.**

**Ṣābit.** *See* **Mu'izz al-Dīn,** Ṣābit, 173.

**Ṣābit Jang.** *See* **Clive** (*Colonel* Robert).

*Sab' saiyārah i Rangīn*, by Sa'ādat Yār Khān, Rangīn, *179*, *184*, 197, 202 8, 211 v.

**Sabqat** (Mīrzā Mughal), 187.

**Sabz,** son of Bahār, king of Gulistān, 92.

(Saiyid) **Sa'd Allāh,** father of 'Uzlat, 102.

(Shaikh) **Sa'd Allāh,** called Shāh Gulshan, teacher of Dard's father, 138, and of Walī, 112.

**Sadāshīv Bhāo,** Maratha leader defeated at Panipat, 37–8.

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**Sa'dī.** *Gulistān* translated into Dakhani, 96, 97; *Gulistān, 39*; *Pand-nāmah, 41*; mukhammasāt by Mamnūn, 177, 6; anecdote of him, 85, vi bis.
**Ṣadr al-Dīn,** scribe, 86.
al **Ṣaghānī** (Ḥasan ibn Muḥammad), *Mashāriq al anwār, 22.*
**Sahāranpūr,** statistics of landowners at, 263.
(Rājā) **Sāhū,** letter from Mīrzā Rustam 'Alī to, 262 iv; his reported advance on Haidarabad, 262 viii 10.
(Mīrzā) **Ṣa'ib,** Persian verses, 66 i; imitated by Ḥātim, 160.
(Saiyid) **Saif al-Dīn Ḥaidar,** *Ḥadā'iq i iṣnā 'asharī* (A.H. 1255), 26.
**Saif al-Mulūk,** son of 'Āṣim, king of Egypt, hero of the *Qiṣṣah i Saif al mulūk*, 99.
**Saif al-Ẓafar** Naubahārī, *Durr i majālis, 158.*
*Saif i qāṭi'*, a Sunnī maṣnawī to which the *Barq i lāmi'* of Faṣīḥ is a reply, 20.
**Saif Khān** Jamadār, report of the death of his son, 262 vi 15.
*Saiyid al tawārīkh*, by Roshan 'Ali Khan, of Miranpur, 43.
**Saiyid Miyān,** called Dīwānjī, 44.
**Saiyids of Bārha,** History of, 44; cf. *Saiyid al tawārīkh*, 43.
**Sajjād** (Mīr Muḥammad), *Dīwān*, 124.
(Nawāb) **Sālār Jang,** son of Isḥāq Khān, patron of Afsos, 39; employer of Mīr Ghulām Ḥasan, 225 i.
(Saiyid) **Sāliḥ Muḥammad,** *Atālīq al ṣibyān*, 21.
**Salutary advice** to married women, 73 viii.
*Ṣamad-Bārī*, a rhymed vocabulary of Arabic, Persian, and Hindi words, 256.
(Nawāb) **Ṣamsām al-Daulah Khān,** friend of Saiyid Ghulām Muṣṭafā, the grandfather of Afsos, 39.
(Mīr) **Ṣanā Allāh,** (A.H. 1236) scribe, 174.
**Ṣanā Allāh Khān,** Firaq. *See* **Firāq.**
*Sanjah i Rangīn*, by Sa'ādat Yār Khān, Rangīn, 202 iii.
*Sāqī nāmah i Rangīn*, by Sa'ādat Yār Khān, Rangīn, 202 v, 206.
(Mahārājā) **Sarup Chand,** letter to, 262 iii.
(Mīr) **Sarwar,** uncle of Mīr Ja'far, Zaṭalī, 133.
**Sarwar** (Mīr Muḥammad Khān), *Tazkirah i Sarwar*, 62; verses, 66 v.
**Sarwar Khān,** piyādah, 262 vi 4.
**Sassī,** character in a romance, 161.
**Saudā** (Mīrzā Muḥammad Rafī'), *Kulliyāt*, 146–55, *39*; *Guldastah i Hind* (= *Kulliyāt*), 152; *Ibrat al-ghāfilīn, 146*, 150; prose translation of Mīr Taqī's *Shu'lah i 'ishq, 146*; qaṣīdah in praise of Nawāb Ghāzī al Dīn Khān 'Imād al-Mulk, 210 iv; *Shahr āshūb*, 146 i, 153; Tazkirah of Urdu poets, *146*; verses, 65, 66 iii, 66 v, 266 vi, 267 iii; was a pupil of Ḥātim, 160; corrected verses of Mīr Ghulām Ḥasan, 225 i; eulogized by Qā'im, 113; regarded by some as the best Urdu poet, 187.
**Schultz** (Benjamin), Grammar of the Hindostan Language, 260, 267, 1.
**Scott** (Jonathan), translator of "Story of the Prince of Geelaun and the King Mouse", *75.*
**Scott** (*Colonel* W.), Resident at Lucknow, and patron of Afsos, 39, 159.
**Sewā,** translator of *Rauẓat al-shuhadā, 112.*
**Sewak,** *Jang nāmah*, 108.
**Shāh 'Ālām I,** eulogized by Zaṭalī, 133.
**Shāh 'Ālam II** "Āftāb", poems, 224; imperial orders, 262 v, 262 viii; biographical notices, 64, 65; memorial in praise of his reign, 262 ix 9; letter addressed to him, 262 ix 8; eulogized by Jahandar Shāh, 167 iv, by Mamnūn, 177, and by Qā'im, 113; was patron of Inshā, 176, and of Saudā, 146.
**Shāh Gulshan.** *See* (Shaikh) **Sa'd Allāh,** 112, 138.
**Shāh Jamāl,** founder of Rasūlpūr Jamāl, 47.
**Shāh Mubārak.** *See* **Najm al-Dīn,** Ābrū, 124.
**Shāh Mulk,** *Sharī'at nāmah* (A.H. 1077), 3.
*Shāh nāmah*, by Mūlchand, 171.
*Shāh nāmah*, an incomplete work on the life of Shāh 'Ālam by Mushafī, *226 ii.*
**Shāh Ramaẓān 'Alī.** *See* (Shah) **Ramaẓān 'Alī,** 128.
**Shāh Shujā'.** *See* **Shujā' al-Mulk.**
**Shāh Wilāyat** (Mīr Wilāyat Allāh Khān), Poems, 220.
(Mīrzā) **Shahbāz** Abṭālī, order from Shāh 'Ālam to, 262 viii 18.
**Shahbāz** Malik, of Dharmpūr, appointment as *kotwāl* of the fort at Hooghly, 262 vi 17.
*Shahr āshūb*, by Rangīn, 189 iii 1, 192.
*Shahr āshūb*, by Saudā, 146 i, 153.
(Mirzā) **Shahryār Beg,** order concerning his property, 262 ix 7; order from Shāh 'Ālam to him, 262 viii 11.
*Shakaristān i Nādir*, by Kalb Ḥusain Khān, Nādir, *242.*
**Shakespear** (John), *Muntakhabāt i Hindi, 39*; testimony to the accuracy of Mīr Ḥasan 'Alī's translation of St. Matthew's Gospel, 34.
*Sham' i mahfil*, by Dard, *138.*
**Shamlah,** verse translation of the Tales of the Four Darweshes, 98, 129.

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**Shams al-Dīn,** Persian prose introduction to a bayāẓ, 66.

**Shams al-Dīn** Gujaratī, admonitory poem against sinful practices, 222 v; *Risālah i munājātī*, 222 iv.

(Nawāb) **Shams al-Dīn Khān,** executed for instigating the murder of Mr. W. Fraser, 222 i.

**Shams Walī Allāh.** *See* **Walī,** 112 etc.

**Shamsher 'Alī,** Bengali version of the *Qiṣṣah i Gul o Hurmuz*, *83*.

**Shamsher Khān,** minister of Nawab Zu'l-fiqār 'Alī and friend of Rangīn, 179, 196, 210 ii. at whose request Rangīn composed the third maṣnawī of his *Khamsah i Rangīn*, 197 iii, and Saudā composed a qaṣīdah in praise of Nawāb 'Imād al Mulk, 210 iv.

*Shamsher-khānī*, Tawakkul Beg's Persian prose abridgment of the *Shāh-nāmah*, *171*.

(Mīr) **Sharaf al-Dīn,** a deed of bondage executed by Rustam Ḥabīb binding his son Būlā for a period of 70 years' service to Mir Sh. al D., 262 vi 2.

*Sharḥ Mi'at 'āmil*, Persian commentary by Inshā, on the *Mi'at 'āmil* of 'Abd al-Qāhir al-Jurjānī, 176 iii.

*Sharī'at nāmah*, by Shāh Mulk, (A.H. 1077), 3.

*Shash jihat i Rangīn*, by Sa'ādat Yār Khān, Rangīn, *179*, *187*, 189 94, 211 i iv, vi, ix.

**Shauq.** *See* (Mīr) **Bāqir Khān,** 129.

**Shea** (David), who presented No. 261 to James Ballantyne.

**Sheftah** (Nawāb Muṣṭafā Khān), *Gulshan i be-khar*, *61*; was a pupil of Mūmin, 213.

(Mīr) **Sher 'Alī,** Afsos. *See* **Afsos,** 39, 159 etc.

**Sher Muḥammad Khān,** Īmān, teacher of Chandā, 218.

*Shifā' al 'alīl*, by Khurram 'Alī Bilhaurī, *22*.

**Shihāb al-Dīn** Ghōrī, employed the ancestors of the Bārhah Saiyids in his invasion of India, 43.

*Shikār nāmah*, by Inshā, 176 xi.

*Shikār nāmah*, by Mīr Taqī, *164*.

*Shīr o birinj*, Persian maṣnawī by Inshā, 176 ii.

**Shor** (Mīrzā Maḥmūd Beg), *Dīwān i Shor*, 216.

*Shu'ab al īmān*, by Ḥājī Muḥammad Rif'atī, 32.

(Nawāb) **Shujā' al-Daulah,** patron of Saudā, 146, and of Taḥsīn, 129.

**Shujā' al-Dīn Muḥammad Khān,** reply to orders issued by the E.I. Co., 262 ii.

**Shujā' al-Mulk,** King of Kabul, his flight to Lahore, his reinstatement, etc. (*Jang i Khurāsān*), 40; code of rules for his army, 243.

**Shujā'at 'Alī** Husainī, of Bardwan, scribe, 135.

**Shujā'at 'Alī Khān,** Faujdār of Bhāgnagar, order from Shah 'Ālam to, 262 viii 16.

*Shu'lah i 'ishq*, by Mīr Taqī, 226 iii, *164*; prose translation by Saudā, *146*.

*Shu'lah i 'ishq*, incorrect title given by W. Carmichael Smyth and Garcin de Tassy to Mīr Muḥammad Taqī's *Daryā i 'ishq*, 226 i etc.

**Siddīq.** *See* **Abū Bakr** al Ṣiddīq.

*Siḥr al bayān Maṣnawī i Mīr Ḥasan*, by Mīr Ghulam Ḥasan, 141, 142, 225 i.

(Shāh) **Sikandar,** eulogized by Rangīn, 183.

**Sikandar** Zū'l Qarnain. *See* **Alexander** the Great.

*Silk i jawāhir*, a treatise on Muhammadan ethics, by Muḥammad Fakhr al Dīn Ḥusain, 228.

**Silva** (Gaspar da), son of Xavier da Silva, 82.

**Silva** (Xavier da), employer of 'Aẓamat Allāh, Niyaz, 82.

**Simson** (James), Joint Magistrate of Mirzapur (1858 62), who supplied certain particulars for the *Tārīkh i Bhadohīn*, 67.

**Sirāj** (= Sirāj al Dīn Aurangābādī ?), *Dīwān i Sirāj*, 219.

**Sirāj,** Anṣārī, Qāẓī of Muḥammadābād and founder of Qāẓīpūr Sirāj, 47.

(Nawāb) **Sirāj al-Daulah,** of Murshidabad, friend of Mīr Māshā Allāh Khān, 176; two orders sent to Admiral Charles Watson, 262 vii.

**Sirāj al-Dīn,** scribe, 262.

**Sirāj al-Dīn** Aurangābādī. *See* **Sirāj,** 219.

**Sirāj al-Dīn 'Alī Khān,** Ārzū, teacher of Mīrzā Muḥammad Rafī', Saudā, 146; step-uncle of Mīr Muhammad Taqī, Mīr, 164.

*Sitārah i Hind*, by Nawāb Muḥammad 'Umar 'Alī Khān, Waḥshī, *86*.

**Sleeman** (*Captain* W. H.), General Superintendent for the suppression of Ṭhagī, 250.

**Smith** (General), employer of Taḥsīn, 129.

**Smyth** (W. Carmichael), editor of Mīr Muḥammad Taqī's *Daryā i 'ishq* under the incorrect title of *Shu'lah i 'ishq*, 226 i.

**Sokhtah,** verses, 66 v.

**Soz** (Saiyid Muḥammad Mīr), *Dīwān*, 144; was teacher of Afsos, 39, and of Taraqqī, 172; regarded by some as the best Urdu poet, 187.

*Soz i dil*, by Dard, *138*.

**Statistical Accounts** of landowners in the United Provinces (A.H. 1844), 263.

**Stories,** 266. *See also* **Anecdotes** and **Romances and Fables.**

**Story** of a band of robbers, 85, 5.

**Story** of a king who found a princess in a forest, 85, 7.

**Story** of a king who was versed in Astrology, 85, 12.

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**Story** of a merchant and his faithful dog, 85, 10.
**Story** of a pious queen of Egypt, by ʻĀjiz, 73 ii.
**Story** of a thief who was in love with a woman, 85, 4.
**Story** of a woman who burnt herself to death for love of Muḥammad, 73 vii.
**Story of an astrologer** who refused the hospitality of a poor man, 85, 11.
"**Story** of the Prince of Geelaun and the King Mouse," *75*.
**Suhrāb,** appointment as *kotwāl* of the fort at Mūrbhanj, 262 vi 18.
(Mirzā) **Suhrāb Beg,** Suhrāb, verses, 265.
**Sujān Rā'e,** of Patiala, *Khulāṣat al tawārīkh*, translated by Afsos under the title *Ārā'ish i Maḥfil*, 39.
**Sulaimān,** successor of Maulānā Fakhr al-Dīn as Chishtī pīr, 23.
(Shaikh) **Sulaimān** Makkī, ancestor of Shāh Jamāl Makkī, 47.
**Sulaimān ʻAlī Khān,** Widād, father of Wilā, 41; teacher of Saudā, 146.
(Mīrzā) **Sulaimān Shikūh,** patron of Inshā, 176, of Jur'at, 163, of Muṣḥafī, 226 ii, and of Rangīn, 179.
**Sūrajmal Jāṭ,** of Bhartpur, seized Mīr Amman's ancestral estate, 98.
**Tābān,** Rekhtah verses, 267, 3; mukhammasāt by Saudā on poems of his, 146, 3.
*Tafsīr i sī-pārah i ʻamm*, by Ghulām Murtaẓā, 12.
*Tafsīr i Sūrah i Qāf*, 14.
*Tafsīr i Sūrah i Raḥmān*, 15.
*Tafsīr i Sūrah i Yūsuf*, 13.
(Saiyid) **Ṭāhir ʻAlī** (1875), scribe, 242.
**Ṭahmāsp Beg Khān,** father of Rangīn, 179, 202 vi.
**Taḥsīn** (Muḥammad Ḥusain ʻAṭā Khān), *Nauṭarz i muraṣṣaʻ*, *82, 98*, 129–32; *Tawārīkh i Fārsī*, *129*; *Ẓawābiṭ i Angrezī*, *129*.
**Taḥsīn al-Dīn,** *Qiṣṣah i Kāmrūp o Kalākām*, 126 7.
**Ṭaiyib Allāh,** scribe, 150.
*Tajribah i khāṣṣ*, moral and ethical advice, by Bishan Dayāl of Farrukhabad, 229.
*Tajribah i Rangīn*, by Saʻādat Yār Khān, Rangīn, 202 vi, 207.
"**Tale** of the Simpleton Husband," translated by Sir Richard Burton, *76*.
**Tales,** etc., 266. *See also* **Anecdotes, Romances and Fables,** and **Stories.**
**Ṭālib,** lover of Mohinī, in the *Qiṣṣah i Ṭālib o Mohinī*, 72.
*Talkhīṣāt i mujaddad*, by Mīrzā Kalb Ḥusain Khān, Nādir, *242*.
*Tanbīh al ghāfilīn*, translated from the Persian of Shāh Rafīʻ al-Dīn ibn Walī Allāh of Delhi, by Benī Narāyan Kshatrī, 19.
*Tanbīh al muẓillīn*, 18.
**Ṭapish,** teacher of Widad, 41.
(Mīr) **Taqī.** *See* **Mīr,** 161 etc.
(Nawāb Āghā) **Taqī Khān,** 187.
**Ṭarab,** *Fatḥ nāmah i Ṭīpū Sulṭān*, 115.
**Ṭarab** (Sundar Lal Kāyastha), biographical notice, 65.
**Taraqqī** (Muḥammad Taqī Khān), *Dīwān*, 172; was patron of *Ātish*, 212.
*Tārikh i aqwām i Hind*, 46.
*Tārīkh i Bhadohīn*, by Qāẓī Muḥammad Sharīf of Bhadohī, 67.
*Tārīkh i Hansuah* (*c.* A.D. 1881), 69.
*Tārīkh i Sher Shāhī*, by Maẓhar ʻAlī Khān, Wilā, 41.
**Tārinī-charaṇa,** editor of Mīr Taqī's *Kulliyāt*, *164*.
*Tarjamah i Qaṣīdah i Bānat Suʻād*, by Rangīn, 210 iii.
*Tarjamah i Qaṣīdah i Ghauṣīyah*, by Rangin, 210 ii.
**Tāṣīr,** verses, 66 iii.
**Taskīn** (Mīr Ḥusain), pupil of Mūmin, 213.
*Taṣnīf i Rangīn*, by Saʻādat Yār Khān, Rangīn, *197 ult*, 202 i, 203.
*Tauṣīf i zirāʻat*, by Mīrzā Kalb Ḥusaīn Khān, 242.
**Tawakkul Beg,** author of Persian prose abridgment of Firdausī's *Shāh-nāmah*, *171*.
*Tawārīkh i Fārsī*, by Taḥsīn, *129*.
*Tawārīkh i Jamālī*, by ʻAbd al-Qādir, of Karanda, 47.
*Tawārīkh i Nawāb Najīb al Daulah*, by Durgāprasāda (A.D. 1890), 50.
**Taylor** (*Captain* John William), Hindustani Instructor at the College of Fort William, revised a Pharmacopœia of European Medicaments, 230; superintended the publication of Mīr Taqī's *Kulliyāt*, 164.
**Tazkirahs,** 55 66.
**Tazkirah** of Hindustani poets (anonymous), 65.
*Taẓkirah i ʻAlī Ḥusainī Gardezī*, by Fatḥ ʻAlī (A.H. 1165), 56 8.
*Taẓkirah i Hindī*, a tazkirah of Hindustani poets by Ghulām Hamadanī, Muṣḥafī, 226 ii.
*Taẓkirah i Sarwar*, by Mīr Muḥammad Khān, Sarwar, 62.
*Taẓkirah i shuʻarā i Urdū*, 64.
*Terah masāh*, by Quṭbī, 93 vii.
**Thānesarī,** Sunnī poem, 93 ii.
**Theology,** 1 34, 93 iii iv, 128, 168, 202 i, 203, 210 i, 221, 222 i–v, 228 9, 268.
**Thief** who was in love with a woman, story of a, 85, 4.
**Tihanpūrī Saiyids,** 43.



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(Rājā) **Tilok Chand,** letter from Col. Clive to, 262 iv.
**Tilok Dās,** author of Hindi original of *Ḥālāt i Nādir Shāh o Muḥammad Shāh*, 49.
**Ṭipū,** Sulṭān of Mysore, account of hostilities between him and the Mahrattas (*Fatḥ-nāmah i Ṭīpū Sulṭān*), 145; signature, 240: suggested the compilation of *Khulāṣah i Sulṭānī* or *Aḥkām al nisā*, 16, 17; eulogized by Rangīn, 184.
**Topography,** 67–70.
*Totā kahānī*, by Ḥaidar Bakhsh, Ḥaidarī, metrical version by Rangīn of 5th Tale, 93 v, 189 vi 2.
**Treatise** on Muhammadan religious obligations, etc., 31.
*Tuḥfah i Akbar Shāhī*, the Persian original of the *Tārīkh i Sher Shāhī*. *41*.
*Tuḥfah i Panjāb*, by Ayodhyāprasāda, 249.
*Tuḥfat al akhyār*, translation by Khurram 'Alī of *Mashāriq al-anwār*, *22*.
*Tuḥfat al-wā'iẓīn = Tanbīh al ghāfilīn*, 19.
**Ṭūsī,** Persian verses, 66 i.
*Ṭūṭī-nāmah*, by Muḥammad Qādirī, *93 v*.
*Ṭūṭī-nāmah*, by Nakhshabī, *99*.
*Ṭūṭī-nāmah*, by Zaṭalī, 135.
**Udny** (R.), Collector of Benares, for whom Saiyid Mahdī Ḥusain wrote Persian notes on the history of Benares and Jaunpur, 70.
**'Umar** ibn al Khaṭṭāb, related the story of Hashshām and Qamar to Muḥammad the Prophet, 94; incident in his life, 73 iv; account of his conversion in Dakhani verse by Kamīnah, 223 iv; eulogized by Ghauwāṣī, 99.
(Nawāb) **'Umdat al-Mulk.** *See* (Nawāb 'Umdat al-Mulk) **Amīr Khān,** 39 etc.
(Nawāb) **'Umdat al-Umarā,** of the Karnatik, patron of Abjadī, 137.
(Saiyid) **Umed 'Alī,** scribe, 128.
**United Provinces,** statistical accounts of landowners in, 263.
**'Uṣmān** ibn 'Affān, incident in his life, 73 iv: eulogized by 'Azīz, 223 v; and by Ghauwāṣī, 99; instituted first call to Friday prayer, 268 i.
**'Uṭārid,** artist and traveller, character in a Dakhani poem, 122 ii.
**'Uzlat** ('Abd al Walī), *Dīwān*, 102; *Rāga-māla*, 101.
**Verbs,** examples of the government of, 266, 13.
**Verbs,** Hindustani, paradigms of, 267.
**Vocabularies,** 197 ii, 200, 244 57.
**Vocabulary** of Hindustani verbs, 251.
**Vocabulary** of Hindustani words with Pushtu equivalents, 248.
**Vocabulary** of Persian words with interlinear Hindustani paraphrase, 245 6.
**Wadād.** *See* **Widād.**
*Wafāt nāmah i paighambar*, by Mīr, 165.
**Waḥshat** (Ghulām 'Alī Khān), pupil of Mūmin, 213.
**Waḥshī** (Nawāb Muḥammad 'Umar 'Alī Khān), *Sitārah ī Hind*, *86*.
(Shāh) **Wajih al-Dīn,** Gujarātī, ancestor of Walī, 112, 113, 115.
**Walī,** *Dīwān*, 113 20, 266 vii (19 odes); *Rauẓat al shuhadā*, 112, 122 iii; *Nūr al-ma'rifat*, *112*; imitated by Ḥātim, 160.
(Shāh) **Walī Allāh.** *See* **Walī,** 112 etc.
**Walī Allāh** ibn 'Abd al-Raḥīm Dihlawī, *Qaul al-jamīl* (tr.), 22; Persian tract translated into Hindustani by Rangīn under the title *Taṣnīf i Rangīn*, *202 i*; was father of Shāh 'Abd al-Qādir, 5, and of Shāh Rafī' al-Dīn, 6.
**Walī Muḥammad,** nigahbān, 262 vi 8.
**Walī Muḥammad,** of Amroha, father of Muṣḥafī. 226 ii.
**Wālih** (Mīr Saiyid Muḥammad), *Qiṣṣah i Ṭālib o Mohinī*, 72.
**Walter** (*Lieut.* Augustus), Dictionary of the Hindustani Language, 259.
*Waqā'i' i shahr i Banāras o Jaunpūr*, by Saiyid Mubārak 'Alī, 70.
*Wāqi'āt i Dard*, by Khwājah Mīr, Dard, *138*.
*Wāridāt i Dard*, by Khwājah Mīr, Dard, *138*.
**Watson** (*Admiral* Charles), two orders from Sirāj al-Daulah to, 262 vii.
**Wellesley** (*Lord*), eulogized by Afsos, 159.
**Wherry** (E. M.), Index (*Ā'īnah i Qur'ān*) to Shāh 'Abd al-Qādir's translation of the *Qur'ān*, *5*.
**Widād.** *See* **Sulaimān 'Alī Khān,** 31, 146.
**Wilā** (Maẓhar 'Alī Khān), *Tārīkh i Sher Shāhī*, 41; *Atālīq i Hindī*, *41*; *Baitāl pachīsī*, *41*; *Dīwān*, *41*; *Haft gulshan*, *41*; *Pand-nāmah*, *41*; *Qiṣṣah i Mādhūmal aur Kāmakundalā*, *41*.
(Mīr) **Wilāyat Allāh Khān,** called Shāh Wilāyat, Poems, 220.
**Woman** who burnt herself to death for love of Muhammad, Account of, by Za'īfī, 73 vii.
**Women,** married, Salutary advice to, by, Makhdūm, 73 viii.
**Wrestler,** Adventures of a, 85 vi.
**Yaḥyā Amān.** *See* **Jur'at,** 163 etc.
**Yakrang** (Muṣṭafā Khān), biographical notice, 65.
**Yaqīn** (In'ām Allāh Khān), *Dīwān*, 125; Mukhammasāt by Saudā on poems of his, 146 iii.
(Qāẓī) **Yūsuf,** nephew of Qāẓī Sirāj Anṣārī, 47.
**Ẓābiṭah Khān,** Rohilla chief, 50.
*Ẓād al-mujāhidīn*, by Ghulām Aḥmad, *16*.
(Nawāb) **Ẓafar Khān,** ancestor of Dard, 138.

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*Ẓafar-nāmah*, by Laṭīf, 109.
(Nawāb) **Ẓafaryāb Khān,** eulogized by Rangīn, 179.
**Ẓa'īf,** Dakhani translation of 'Aṭṭār's *Manṭiq al ṭair*. 121.
**Ẓa'īfī,** translator of the story of a woman who burnt herself for love of Muḥammad, 73 vii.
**Zain al-'ābidīn,** *Qāmi' al bid'at*, 222 ii.
**Ẓakā** (Khūbchand Kāyastha), *'Iyār al-shu'arā*, 63.
**Zakī** Hamadānī, Persian verses, 66 i.
**Zakī,** of Moradabad. *See* **Mahdī 'Alī,** 48.
*Zar i Ja'farī*, by Muḥammad Kāmil, *133*.
**Zarrīn** (Muḥammad 'Iwaẓ), *Nau-ṭarz i muraṣṣa'*, *129*.
**Zaṭalī** (Mīr Ja'far), *'Arẓdāsht dar maẓmūn i meuah-jāt* (in Persian), 222 ix; *Fāl-nāmah*. 133, 136; *Kulliyāt i Zaṭalī*, 133–6; portion of Persian letter, 72.
**Ẓauq** (Ibrāhīm Khān), congratulatory verses on the marriage of Mīrzā Jawān Bakht, 222 vi: verses, 66 iii, 66 vii.
*Ẓawābiṭ i Angrezī*, by Taḥsīn, *129*.
**Zeb al-Nisā,** Nawāb Begam, date of her death, 209.
**Ẓiyā** (Mīr Ẓiyā al Dīn), teacher of Mīr Ghulām Ḥasan, 225 i.
*Ẓiyā al-abṣār*, by Mīr Akbar 'Alī ibn Saiyid Faẓl 'Alī Riẓawī, 53.
*Ẓiyā i ḥikmat Sitārah i Hind, 86*.
(Saiyid) **Ziyā al-Dīn** Bukhārī, father of Soz, 144.
(Mīr) **Ẓiyā al-Dīn,** 'Ibrat. *See* **'Ibrat,** 166.
(Mīr) **Ẓiyā al-Dīn,** Ẓiyā. *See* **Ẓiyā,** 225 i.
*Ẓiyā' al īmān*, by Kifāyat 'Alī Ḥusainī, of Bareilly, 28.
(Nawāb) **Ziyā al-Dīn Aḥmad Khān,** Rukhshān, Ghazals, 66 xi.
**Zorāwar,** brother of Mūlchand, Munshī, 171.
**Ẓuhūr,** verses, 66 v.
**Ẓuhūr al-Dīn,** Ḥātim. *See* **Ḥātim,** 160 etc.
**Ẓuhūr Allah Khān,** Nūr, verses, 66 iii.
(Nawāb) **Ẓu'l-Faqār,** son of Nawāb 'Alī, Peshwa of the Deccan, 185.
(Nawāb) **Ẓū'l-Faqār 'Alī,** patron of Rangīn, 179, 185, 196, 197 iii, who wrote the *Tajribah i Rangīn*, at his request, 202 vi.
(Nawāb) **Ẓū'l-Faqār Khān,** 176.
**Zumurrud Shāh,** king of Bengal and father of Prince La'l in 'Ājiz's *Qiṣṣah i La'l o Gauhar*, 110.

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